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As for the seed in the good soil, that means those who hear and hold fast the word in a good and sound heart, and so bear fruit steadfastly. *Luke 8. 4-15* (Moffatt).

RELIGIOUS THOUGHT AND ACTIVITY.

Mr. Arthur T. Upson, literary superintendent of the Nile Mission Press, Cairo, has recently published his Arabic translation of Broomhall's **"The Life of Marshal Feng."** This well-got-up, fully-illustrated book of 152 pages is sold for 5 piastres in Cairo, about 25 cents.

The Nile Mission Press publishes on an average two new evangelical books every month, and more particularly during the summer months.

Attempting to solve the eternal riddle of youth, the National Y. W. C. A. is offering a course of study entitled **"The Coming Generation and Social Progress,"** which has been presented by different Y. W. secretaries in community conferences conducted by the Y. W. in all parts of the United States and attended by thousands of members.

Three distinct "Youth Movements" have arisen, says the course, as a result of the perplexity of modern youth: The "Dull Rebellion" group, or "The Young Institutionalists"; the Filigree group, or "The Young Barbarians"; the Constructive Thinking group, or "The Young Progressives."

One point engaging the special interest of delegates with a historical turn of mind who attended the World Sunday School Convention in Glasgow, was the claim set up by the entertaining city that it was the scene of **the first Sunday School** the world ever saw. This is taking away the crown of priority from the head of Robert Raikes of Gloucester, England, who has been everywhere commemorated as the Sunday school's founder. But Dr. John White, pastor of Barony church in Glasgow, told the convention that a predecessor of his in the Barony parish—Rev. John Burns,—gathered together a group of neglected children and taught them the Bible every Sunday from 1775. This was five years before Raikes began in Gloucester.

The first full million dollars of the building fund for the **Broadway Temple, New York City,** has been completed, according to the announcement by the pastor, Dr. Christian F. Reisner.

The first $500,000 was secured in a neighborhood campaign on Washington Heights early in the spring. The downtown campaign has been successfully concluded, an anonymous gift of $50,000 and the underwriting of $175,000 having carried it over the top.. The total is now considerably over one million dollars.

Don Barber has been selected as architect, and is preparing plans.

In reporting the funeral services of the Rev. E. B. Lytle, Methodist Episcopal pastor for twelve years in Burlingame, Cal., the "California Christian Advocate" narrates this touching incident:

"The service was attended by the clergymen of all religious faiths in the community. Just before the close of the service, the Roman Catholic priest, the Rev. James A. Grant, slipped out of the building and hastened away. The Roman Catholic church stands one block away from the Methodist church, where the funeral was held. As the ministers and pallbearers were taking the casket from the church, they realized why it was that the priest had absented himself. He had gone to the Catholic church, and

as Brother Lytle's body was borne from the place where he preached for so many years, the bell in the Catholic church was tolled in his honor and memory."

Acts like this are evidence that **ecclesiactical lines** do not always divide true brethren in Christ.

As an outcome of the **National Conference of Jewish Social Service,** recently held in Toronto, predictions are made by Jewish leaders that twenty-five years hence the Yiddish language in America will be a thing of the past, and that there will be no Jewish ghettos; that Jewish life will cease to be secular, and Jewish philanthropies will be confined to keeping up religious life and culture alone.

The changes are expected to come as a result of the new immigration law. This law Jews believe is permanent. Practically all the social work of Jews has been to Americanize if possible Yiddish-speaking families, and the assisting of them to adapt themselves to new conditions. With the end of Jewish influx will come the end of Jewish communal life. It is thought that there is hardly any limit to the changes that may be expected.

Further changes noted are new methods in the collecting of money for Jewish relief in America. Jews have made a wonderful record in extending relief to Jews of Europe, not only during the World War, but to even greater extent since the war ended. Now studies have been made in distribution of relief in America, and according to a plan about to be inaugurated all local charities will be federated in one common fund. Prominent lay people of the Jewish race and religion are to be chosen to have charge. The Jewish philanthropy of America is about $25,000,000 a year, of which nearly a half has heretofore been sent abroad.

The Garden Tomb.

The conviction that the site known as the Garden Tomb was in reality the one lent by Joseph of Arimathæa, wherein the Holy One of God was laid, led to its acquisition a few years ago, and to its being placed under protection as trust property, says the "Christian." As time has passed, interesting discoveries have been made in the immediate neighborhood, including the ruins of an ancient church and the remains of a Christian burial ground. Now at length a discovery of deep significance has been reported to the Government Department of Antiquities at Jerusalem. In the process of tidying up the Garden some loose stones were removed from near the Tomb, and one of these was found to have markings which indicated "a shrine of the goddess Cybele or Aphrodite (Venus), with a column and tree of Adonis, or Attys, beside it." Tradition had prepared us for something of this character; and now, on the testimony of Professor Brandenburg, an expert in such matters, the identification seems complete.

It is interesting to recall that some years ago, in a vault adjoining the Tomb, stones were unearthed bearing inscriptions to "Nonnus and Onesimus, deacons of the Church of the Resurrection," with other words that have been read as "Buried near my Lord." So it would verily seem as though the site of the Tomb on the skull-shaped knoll is none other than the Hill of Calvary, as suggested by General Gordon, and the Tomb may indeed be the hallowed spot where our Lord was laid, and from which he rose to resurrection power and glory.

John Newton and William Cowper Memorial.

An effort is under way to commemorate the two above named hymn writers in Olney parish church, Buckinghamshire, England. For it was at Olney that Newton wrote "Glorious Things of Thee are Spoken," "How Sweet the Name of Jesus Sounds," "Come, My Soul, Thy Suit Prepare," and other classics. Cowper there wrote "Hark, My Soul, It is the Lord," "Oh for a Closer Walk with God," "There is a Fountain Filled with Blood," etc. It was also at Olney that Cowper wrote "John Gilpin" and "The Task."

There is no memorial at present to either of these writers in the church

where Newton both ministered and worshiped. Shortly after his ministry the oak roof was replaced by one of lath and plaster. This is now in poor condition, and it is proposed that the memorial should take the form of replacing the present roof and also if possible installing a stained glass window.

Contributions from interested friends are invited by the Vicar, Olney, Bucks, England, or they may be sent to the Rev. Frank W. Collier, American University, Washington, D. C. Mrs. Fannie Barrett Browning, daughter in law of Robert Browning, is interested in promoting this memorial.

The Christian Moral Ideal.

The Continuation Committee of the World Conference on Faith and Order has published the fourth series of questions for preliminary discussion suggested by the Subjects Committee on "The Christian Moral Ideal."

Neither the essential nature nor the unity of the church can be adequately represented, they say, without a clear affirmation of the moral ideal both for the individual and for society which our Lord expressed in word and deed, and which the Holy Spirit is ever impelling the church and its members to realize.

It is thought that some definite assertion of this ideal should be made at the World Conference, as showing that Christians of all churches have a strong bond of union in their conception of Christian service and their enthusiasm for it.

The following questions are proposed in order to elicit opinions on the question what are the main and most representative elements in that ideal.

1. Is it agreed that the ideal of individual life is such as is represented by the Beatitudes and by Saint Paul's account of the fruit of the Spirit, and that this is a specifically Christian character and stands opposed to worldliness, self-assertion and ambition which are un-Christian?

2. Is it agreed that we unite in believing in the absolute value of every human soul in the sight of God, and in the equality of all men before God as the subjects of one redemption offered to all because all have sinned?

3. Is it agreed that this equality of men as subjects of the redemption in Christ does away in the church with the distinctions of race, color and class, and, if so, in what sense?

4. Is it agreed that inasmuch as all men have one Father and are therefore brethren, the basis of all social ethic is the principle of love?

5. Is it agreed that the principle of love involves that in all human society the objects of fellowship and service must be pursued, and rivalry and ambition disowned as unChristian?

6. Is it agreed that property must be regarded as a trust and not as a possession?

7. Are there any other elements of the Christian ideal which it would be important for the Conference to affirm?

BATTLE OF THE BALLOT.

The Woman's National Committee for Law Enforcement, of which Mrs. Henry W. Peabody (Beverly, Mass.) is chairman, calls women of all parties to mobilize for the coming battle of the ballot on November 4.

Its watchwords are "Allegiance to the Constitution" and "Observance of Law."

Organizations coöperating in this movement include

General Federation of Women's Clubs;

Young Women's Christian Association;

Congress of Mothers and Parent-Teacher Association;

American Legion Auxiliary;

Lend-a-Hand Society;

Federation of Woman's Boards of Foreign Missions of North America;

Council of Women for Home Missions;

International Order of King's Daughters;

National Council of Women;

Woman's Christian Temperance Union.

Other organizations which have passed strong resolutions for law enforcement, but are not officially affiliated, are:

League of Women Voters;

American Association of University Women;

Daughters of American Revolution.

This affiliation of ten great women's organizations with a combined membership of more than ten millions of women proposes to work for law enforcement through candidates for office, local, state and national, who believe in the 18th Amendment with no weakening of the Volstead Act.

Why do these organizations affiliate? Because the forces for evil are massing and we must stand against them.

The church groups, with a membership in all denominations of more than seven millions of women, are pledged to work for righteousness. Christian women, the committee says, cannot pray "Deliver us from evil" and do nothing to answer that prayer for the nation.

The General Federation of Women's Clubs, with a membership of four millions of women, is the greatest social force in community and state. Read this statement by the former president, Mrs. Thomas Winter, regarding the action at the Biennial:

"As you know, the Law Enforcement resolution went through the Biennial Convention of the General Federation of Women's Clubs with a representative of every state seconding it, and thousands of cheering women sweeping it to a vote. A copy was sent to all political parties."

The program of the campaign includes in part these objectives and suggestions:

To change public opinion perverted by the propaganda of liquor men, bootleggers and their supporters through our book "Save America," a campaign document which tells the truth about prohibition.

The "Report of the Washington Convention" gives addresses by President Coolidge, Secretary Charles Evans Hughes, Mrs. Carrie Chapman Catt, Kathleen Norris, Hon. Mabel Willebrandt, Hon. Harlan Stone, Hon. Curtis Wilbur, and others. It should be widely used.

Between October 15 and Election Day arrange for a demonstration with a mass meeting, including all women's organizations in your town, missionary societies, clubs and all others. We will furnish you a program with material and directions.

Commandeer the press of your town! The church women, clubs and other organizations can secure space even in a wet paper. Present in the press some of the clear-cut facts from the two pamphlets, "Save America" and the "Washington Convention Report." Secure resolutions from public meetings, and publish them.

Join the W. C. T. U. in the March of Allegiance, October 30.

Recruit every woman for the primaries and polls. Only a third of the women citizens are voting.

Ascertain the platforms of candidates on this question, and publish them so that women will not be misled. In states where there is a referendum (Massachusetts), be sure the women understand exactly how to vote.

Conduct postal card campaigns the last of October, calling women who are forgetful or greatly occupied to come to the polls.

Educate good people who are misled by bad propaganda, not realizing its source.

Put on a big selling campaign day for "Save America" during October. 25 cents per copy, furnished in quantity at 15 cents per copy, to be sold at 25 cents. "Washington Convention Report," 10 cents. Pageant, 10 cents. Program for mass meeting, 10 cents.

DENOMINATIONAL ACTIVITIES.

The bishops of the **African Methodist Episcopal church** are now planning for a million dollar campaign for education, a large part of which will go to endowment. The raising of this endowment will be one of the great tests of how the Negroes invest in education. Up to the present no Negro institution supported by Negroes has gotten any large endowment. If the bishops succeed in arousing Negroes of the country, it will be a great example and inspiration for the race everywhere.

We are indebted to the New York Rescue Society (5 Doyers Street) for this picture.

Starting in a small way in Philadelphia barely two decades ago, **Trinity College for Roman Catholic women** has grown to be a strong institution, especially to promote advanced education. Under the advice of the late Cardinal Gibbons it became a part of the Roman Catholic University in Washington, and has the powerful backing of the Roman Catholic hierarchy. The number of students has increased steadily, and last year saw its largest enrollment and graduating class. Not only so, but its alumni have entered upon the highest service in not a few states for advanced education for women, and for the personal service of Roman Catholic women to religion.

A plot of ground in the foreign embassy quarter in Washington, one mile north of the White House, has been sold to **Mormons** as the site for the erection of a church.

Immediately south of it is the plot which was recently sold to the Italian government, on which will be erected the new Italian embassy building. Several blocks south is the ground at the northeast corner of Sixteenth and Euclid Streets on which the French government will shortly begin the construction of an embassy building. The Spanish, Polish, Cuban and present French legation are on Sixteenth Street in the same neighborhood.

There are more than three hundred Mormons in Washington. They have been meeting in what was once the ballroom of the so-called Howland House.

Baptists of the South have issued a statement setting forth results of their campaign to raise $75,000,000 in five years. It is admitted that the campaign has found hard sledding in spots, the sum being a great one, and the difficulties of carrying it on being many.

Here are some of the things done on such money as has been secured:

Increased the number of countries in which Baptists of the South work from nine to seventeen, and added 128,000,000 population to fields of white people who may be reached. The general work has doubled, church membership in mission fields increased from 50,000 to 111,000, Sunday schools have doubled in number and pupils increased threefold, and on foreign fields the number of native workers has increased from 771 to 1494.

Southern Baptists have a new program from the beginning of next year, but now are actively at work to complete the $75,000,000 stint by the raising of $21,000,000 during the last half of the present year. In many respects it is the most ambitious enterprise ever undertaken by an American religious body.

The National Council of the **Protestant Episcopal church** issues a report of its committee on larger activity on the part of Episcopal laymen.

The committee admits that in the past, with the single exception of the Brotherhood of St. Andrew, the Episcopal church has neglected its mightiest resource, namely, its volunteer lay people. It refers to business and professional men, and to women, both classes of whom have had to push their way to the

front, almost unrecognized, at times opposed, by the official authorities. The committee further admits that without the help of its rank and file as a religious body, a church cannot hope to attain success, no matter how sound its faith or beautiful its ritual.

The Council praises the Brotherhood, a body of about 10,000 laymen, working wholly on the spiritual side, and doing work which ministers assign. The Council urges the formation of Personal Workers Groups for lay evangelism, and recommends Bible classes, week-night prayer meetings, coöperation between different Episcopal churches in the same towns, family prayers, and the appointment in each diocese of commissions to encourage work by lay people, always as volunteers.

The Commission on Evangelism and Devotional Life of the **Congregational churches** has sent the following statement to all churches in the denomination:

"The situation in the Congregational churches calls for a vigorous forward movement on the part of all our churches. The Commission on Evangelism and Devotional Life most heartily recommends to pastors a thorough-going fall church program of enlistment. This is no new plan. Many churches have used a fall program similar to this, and this year three denominations and a number of inter-denominational city federations will plan a like program.

"Congregational churches depend much on the spirit of fellowship and cooperation to carry encouragement to timid, discouraged and drifting churches. This is the time to make our brotherhood effective by a simultaneous forward movement throughout the denomination.

The following fall program is suggested:

Two weeks of community-wide fellowship canvass September 20 to October 4, leading up to Church Rally Sunday, Oct. 5. Following the church rally day a week given to the training of members of an "invitation committee"; this to be followed in the fourth week by a carefully planned campaign of membership and enlistment, this leading up to a special reception of new members, October 19.

The new National Council of the **Presbyterian church** has taken steps to organize the church for an Evangelistic Year, which is to begin this month. Such year has been authorized by the General Assembly.

The first effort is to be financial. Churches are to be asked to accept the apportionment laid for the year's expenses, and when doing so to engage to make all financial business of all churches preach the same gospel of accuracy, honesty, promptness, that ministers preach from pulpits. In the call of the National Council this financial matter is placed ahead of the spiritual preparation.

The Council insists upon thorough preparation. The preparation is ordered to begin with officers of churches, and continue with the workers, including the ushers and the men's clubs. The council says it is convinced that unless the officers are evangelical the public cannot be won through their churches. Other preparations are to be made on the same thorough scale. Children in all Sunday schools above the age of twelve, and the friends of these children, their parents and their neighbors, are ordered to be included in evangelistic prospect lists.

A New Era in Methodism in Germany.

The recent sessions of the Methodist Annual Conference in Germany and Switzerland showed in a marked degree the new attitude of the former state churches and of the government towards the Methodist Episcopal church. At all the conferences the state churches were officially represented by fraternal delegates who brought messages of welcome and appreciation. Professor W. A. Hadorn of the University of Bern delivered the address of welcome to the Switzerland Conference in behalf of the Swiss Church Union. Significant addresses were given by the Dean of the Lutheran Church of Nuremberg and by the Dean of the Lutheran Church of Hamburg. At both occasions the speakers stated that

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they spoke officially as the appointed representatives of their churches.

In Nuremberg the historic St. Catharine's Church was placed at the disposal of the Methodists for the evening anniversaries. At the anniversary of the Deaconess Work the city council had sent the Commissioner of Education as the official representative. The service on Sunday morning was held in the largest hall in the town. On Sunday evening Bishop Nuelsen dedicated the new church in Furth, a suburb of Nuremberg, the mayor of the city occupying a seat of honor.

In Hamburg they had use of the two largest churches of the city, and of the largest hall, the Working Men's Hall. The official board and the pastors of St. Peter's Church invited the conference to the regular morning service. The senior pastor of the church opened the service and then turned it over to Bishop Nuelsen, who preached to one of the largest audiences that ever crowded that fine old church. In the afternoon Bishop Nuèlsen and Dr. F. H. Otto Mello addressed a mass meeting, and in the evening an evangelistic song service was held in the "Verdingrenez Hall." In this hall the German revolution was started five years ago: bloody fighting took place, several were killed. Now gospel hymns were sung by a choir of five hundred young Methodists, and Methodist preachers called men and women to Christ the Saviour.

The daily papers of Hamburg have never given as much space to any religious gathering as they gave to this Methodist conference. The press in all parts of Germany commented on Bishop Nuelsen's return to Europe, several of the leading illustrated magazines bringing the picture of the bishop.

A GREAT CHURCH.

Every one who visits New York City sees the outside of Trinity (Protestant Episcopal) Church, and learns something of its history and associations: but how many of them have the faintest conception of Trinity Church and parish as a mighty agency for God in the very heart of the metropolis?

Such it is. The annual "Year Book and Register" of the parish covering 1923 contains 308 pages, book size, and its contents are condensed at that. The parish contains nine churches.

This "Year Book" is not only a comprehensive volume from which Christian workers of all kinds and denominations may learn much, but because of the influence of New York City in the life of the nation and the world, what Trinity parish is able to achieve ought to be of widespread interest and concern.

The Rector's Annual Statement.

"During the past few years," says Dr. Caleb R. Stetson, rector, "the impression has been created that the church is losing its hold upon the people, and that her influence is failing. In many quarters it has been assumed that people have lost confidence in the church and have ceased to have interest in religion. We have undoubtedly been passing through a period of readjustment to new conditions. It has been a time of general unsettlement, not only in the church, but in every department of life. Old ideas and standards have been brought under the light of searching criticism. Old loyalties have been deserted, and new ones have not yet been found. People have been restive under any suggestion of authority. To think for oneself, to blaze new trails, to state new truths, to restate the old ones, is the order of our day.

"But it is becoming evident that this period of unsettlement is nearing an end, and that the inevitable reaction is beginning. It is certain that there is today a keen and widespread interest in religion. Never in the lifetime of most of us has so much attention been given by the public press to religious matters and to theological discussion. This in itself is significant. Though it is possible that much harm has been done and that many have been estranged from any church affiliation by the theological controversies which have marked the past two or three years, on the other hand, the great

mass of church people have been led to examine for themselves the grounds for their belief, and as a consequence have been stirred to a deeper loyalty to the Christian faith and to a more serious devotion to the church. The differences between Christian and non-Christian are growing in importance as they are more clearly known. We no longer consider definite religious faith a matter of slight consequence, for it is at last seen that sound and true faith makes for right conduct. It may be that there is a widening gulf between those who are indifferent and agnostic and the church, but on the other hand, those who have learned to love God and are loyal to our blessed Lord are finding a bond of fellowship in him, and are drawing closer together.

"In Trinity Parish there is evidence on every hand of new and vigorous religious life, and there are signs of great encouragement for those who love our church. This is borne out by the reports of large confirmation classes for the year 1924, in several congregations of the parish, particularly at the Chapel of the Intercession, where there was a confirmation class of over 130, and at St. Agnes' Chapel, where a class of 85 was presented.

"It is also encouraging to note that the Sunday school at St. Agnes' Chapel has shown an increase in membership this past year, and that at the Chapel of the Intercession there is a Sunday school numbering over one thousand, most ably administered.

"In addition to these signs of encouragement the number of men belonging to Trinity Parish who are studying for holy order has markedly increased of late. The total number is twelve. The character and attainments of these young men are of high order, and give great promise for the future of the church and its ministry.

"In spite of increasing distractions and the difficulty of maintaining home life on Manhattan Island, church attendance has not fallen off, and in some instances has shown an increase. The preaching services at noon on weekdays during Lent at the parish church have never been so largely attended. The services for business people during the winter months are now well established, and during the past year midday preaching services were maintained for seven months on five days each week. At St. Paul's Chapel midday preaching services are held during Advent and Lent, and there are several services daily throughout the year. The response to these efforts to meet the needs of the business people of lower New York has been most encouraging, and indicates that there is real need for such ministrations.

"It is a striking fact that people are using our downtown churches more and more on weekdays for purposes of rest, prayer and meditation, and it is hoped that when it becomes more widely known that there are at the parish church daily services followed by an organ recital, even larger numbers will avail themselves of that privilege."

Statistics.

The assets of Trinity parish are over twelve and a half millions in productive real estate, with over $600,000 more in bonds and mortgages. This does not include the value of the churches and chapels and schools and burying grounds owned by the corporation.

The income for 1923 was $1,248,681, of which $377,809 was spent in church work. Annuities and pensions took $30,410.

The offerings in the several congregations of the parish for benevolences and church extension amounted to $150,501, —and this does not include gifts and contributions made through the many societies and organizations of the parish.

The appropriations by the vestry for benevolences outside the parish amounted to $87,907,—making a total of contributions for missionary, charitable and educational purposes of $238,409.

The total number of communicants reported in the parish was 9205; Sunday school children and teachers, 2600. There were 314 baptisms, 318 confirmed, 448 marriages, and 299 burials.

Special Mention.

A perusal of the pages reveals an amaz-

Round Top Evening Meeting at the Northfield General Conference.

ing variety of work, carried on with up-to-date adaptation to needs.

Reference is frequently made to candidates for the ministry.

The list is published in full of the names of those who supplied altar flowers as memorials for every Sunday in the year at Trinity.

Among unusual church activities we notice a Hostess Committee, Midday Clubs for Business Women, a Boys' Grill, a Healing Prayer Circle, Days of Intercession, a Little Folks' Play Club, a Lenten Sewing Class. Unusual names for familiar activities among young people of both sexes are "Dumb Bells," "Kim Kolony," "Tuff Club," "Clover Girls," "Rainbow Club."

A Quiet Day is held in Trinity Chapel each year on February 22nd. This day is chosen because it is a holiday, and people are free. The day begins with morning prayer at quarter before eight, followed immediately by a celebration of the holy communion. There are three meditations, a service of intercession at mid-day, and evening prayer, which is said at four o'clock. The subject of the meditations at the last Quiet Day, which was conducted by the vicar, was "Our Lord's Temptations."

St. Agnes' Chapel contributes this paragraph:

"We still hold to the opinion that our congregational singing at St. Agnes is quite equal to that in other churches. It is well to remember, however, that in all churches there are problems connected with the people's song (to use an ecclesiastical expression,) that are not easy of solution. Gregorian enthusiasts maintain that a liberal use of plainsong is the only successful method. Anglican advocates take a totally different view. These various problems increase in difficulty in direct proportion to the choral elaboration of any given service, and decrease where there is practically no elaboration whatever. We are told, for example, that the finest congregational singing in England is at the little village church of Corston, near Bath, where there is no choir and where there is very simple music. But if we were to emulate the example of the Corstonians and do without the choir, the result might be disappointing.

What goes in Corston might not go in New York. Meanwhile we maintain that our congregational singing is good, and by comparison with that in certain other places it is very good."

These items are from St. Paul's Chapel:

"There is perhaps not a day in the year when this chapel and churchyard do not attract sightseers and visitors who are interested in the historic features of the place. Many groups of children from the public schools, under the conduct of their teachers, come each year. Individual tourists and groups of tourists from all parts of the country, and numerous others from foreign countries, have included the chapel in their itineraries. The City History Club makes prominent the importance of this spot, hallowed by the occurrences of the past no less than by its present uses. In all of the well known guidebooks and directories it is mentioned. Three monuments in the churchyard are attracting much attention at this time: Thomas Addis Emmet and William James Macneven, M.D., Irish patriots of 1827 and 1841, and the monument of Sieur de Rochefontaine.

"Street preaching, on Vesey Street, as a feature of recent theological agitation and controversy has been both an annoyance and a help in the work of St. Paul's Chapel. From early in March until late in November Fundamentalists, Modernists and agnostics spoke daily from the curb, each to his own group. The result has been constant inquiry and requests for literature. After a spirited debate many persons seek the quiet of the church to read and think and pray. Often it has been impossible to provide all the Bibles asked for at the same time."

OTHER LANDS.

The work on the Jordan for the purpose of utilizing the water power of the river for the electrification and irrigation of Palestine will commence this year, according to a statement made by Lord Arnold, Under-Secretary of the British Colonial Office, in the House of Lords recently.

One electric power station is already functioning successfully at Jaffa. The Jaffa Electric Company and the concession on the Jordan, Lord Arnold stated, are "the greatest attempts ever made to develop the natural resources of Palestine."

The Y. M. C. A. in South Africa.

Last September at Johannesburg there took place something unprecedented in South African history. Forty men, from among African chiefs, ministers, teachers, farmers, and the Y. M. C. A. movement, met for three days with the same number of Europeans, including the archbishop, president, and moderators of the religious denominations, business, educational, and professional men representing the white population of the country. Those who have been there long enough know something of the nature of the feeling and the force of tradition on anything touching the relationship of Africa to Europe. At the opening session of this conference these sat like people waiting for the curtain to rise upon the enactment of some extraordinary drama. White and black, in a spirit of fairness and moderation, and with an earnest desire to make a well-founded basis upon which to build for the future, spoke their minds on vital questions relating to land, religion, segregation, social improvement, education, and politics.

The spirit of this gathering has gone out over the country. It has been evident when audiences of white students have been addressed on behalf of the Africans; it has been felt by the people who count for most; it can be detected among Africans in their increased efforts and hope. God is working in South Africa and is making it possible through the Y. M. C. A. to render service in the difficult task of race adjustment.

There are very encouraging results to be seen from the social work of the Y. M. C. A. There are today twenty associations among students, and in almost every one of these there has been brought about such a sense of the need of Y. M. C. A. workers and such a desire

to have a share in meeting that need that a vast amount of work has been accomplished. One association sends out each Sunday seven groups of men who preach and teach among the heathen. Another is conducting Sunday schools, running a boys' club, and carrying on a campaign of visiting homes, discussing and trying to outline with their occupants improved ways of living. The above are typical activities; they show the increasing possibilities of what is being done through the organized associations.—"Southern Workman."

Keswick Conference.

The managers and frequenters of the famous Keswick Conference in England are looking forward to the 50th anniversary of its inception, which will be celebrated next year. Judging by the reports of this year's gatherings it is going strong.

Of special significance were four evening meetings for young people, held in the Drill Hall. They were extraordinarily impressive. "In a tensely spiritual but essentially sane and reasonable atmosphere young men and women, many of them University students, filled the hall to overflowing, crowding the gangways and sitting on every available inch of floor space, to listen to their elder brethren in God giving loving counsel as to the life of holiness, the life in which they might walk with Christ. Moreover, it was a stirring appeal from youth in the Far East to youth in this favored land of the West that electrified the thousands assembled at the missionary meeting in Eskin-st. Tent last Saturday morning. On that occasion Mr. Mitsukawe Kawabe of Osaka in words of fire testified to the grave needs of the student body in Japan,—and in China and Korea also. Himself a young man, speaking impeccable English, he drove home the fact that fearful perils beset the rapidly developing minds of young people in the Far East, and that the only hope for them is the saving gospel of Christ. When at the end of the gathering the chairman appealed for missionary volunteers, to go wherever the Lord directs and as he may open up the way, probably between 250 and 300 young people responded to the call. Twelve missionaries had powerfully represented the needs of various places on the world field, but youth calling unto youth through the lips of Mr. Kawabe was the most memorable episode, and its general effect is suggested by words used on the railway platform by a young lady in the afternoon, 'It makes one feel ashamed!'" —"Christian."

PLANS AND SUGGESTIONS.

What was perhaps the **first Sunday school of its kind** in Pittsburgh was held in William Penn Hotel July 6 for the employes and the guests of the hotel. Newspapers said the meeting was well attended. Professor Carman C. Johnston, an elder in Knoxville Presbyterian Church, was in charge. He stated that the school would be interdenominational and conducted so that hotel guests and employes could attend Sunday school without leaving the hotel.

The clerk of a Broadway hotel is seeking information in regard to church services.

"It is a new question our guests are putting to me that has made me turn inquirer myself," he said. "Many of them want to know in what church they can hear **old-fashioned congregational singing** and join in, if they feel like it, without attracting undue attention to themselves. That is a poser. I know where crack quartets, sextets, octets and full choruses can be heard, but I do not believe there is a church in town that makes a specialty of congregational singing. If there is, it does not advertise the fact."—"Norfolk Sun."

Under the auspices of the **Gospel Sky-Sign Mission** the following texts will be displayed nightly on the scintillating sign at Elephant and Castle, during the week:

*Monday.—"Christ died for the ungodly." *Tuesday.—"The Lord is good, a strong hold in the day of trouble." *Wednesday.—"My son, give me thine heart." Thursday.—"The blood of Jesus Christ, his Son, cleanseth us from all sin." *Friday.—"We must all appear be-

Our Objective:

To reach every member of every church with the call to active service and to an acceptance of a definite part in providing the money required for our local needs and for our worldwide missionary enterprise. This means that every member of a Baptist church shall be:

(1) An informed member
(2) A praying member
(3) A giving member
(4) A Bible student
(5) A soul winner
(6) A genuine Christian.

—"Missions."

fore the judgment seat of Christ." Saturday.—"God is able to save to the uttermost."

Texts marked with an asterisk have been paid for by friends attending the Pioneer Mission Convention.—From an exchange.

Miss Elizabeth M. Junken, social service assistant at Lafayette Avenue Presbyterian Church, Brooklyn, reports successful experiments with **Children's Vesper Services** at which the beautiful church windows were used for subjects, —"The Boy Christ in the Temple," "Jesus Knocking at the Door," "Christ Blessing Little Children," "The Baptism of Christ," and other subjects full of the real message of our Saviour.

Miss Junken states that in these services the children themselves were used as much as possible. The Junior Choir sang responses, the prayer hymn and the offertory. The boys acted as ushers.

The children manifested a great responsiveness, enjoyed the services, and were glad to do all that they could to add to the success of the enterprise.

Prizes aggregating more than $1000 in cash, besides numerous others consisting of books, sacred phonograph records, sheet music and pictures, were awarded to choirs, quartets, soloists and Sunday school orchestras in the contest conducted as a special feature of **Sacred Music Week** held at Winona Lake, Indiana, last August.

The compositions sung or played, together with the cash prizes offered in each case, were: large choirs, "God Is Our Refuge and and Strength" (Buck) and "Beautiful Saviour" (Christiansen), prize $375; small choir, "Then Round About the Starry Throne" (Handel's Samson) and "Fierce Was the Wild Billow" (Noble), prize $150; church choir, "How Amiable Are Thy Dwellings" (West) and "Bless the Lord, O My Soul" (Ippopitof-Ivanof), prize $75; male quartet "Lord, I want to be a Christian" (Rodeheaver), prize $20 each; ladies' quartet, "Come to Our Hearts, and Abide" (Macy), prize $20 each; soprano solo, "Hear Ye, Israel" (Mendelssohn's Elijah), prize $10; tenor solo, "If With All Your Hearts" (Mendelssohn), prize $10; bass solo, "O God, Have Mercy" (Mendelssohn), prize $10; and gospel song by Sunday school orchestras, prize $50.

The Scottish correspondent of "The Christian World" tells of a striking departure from custom in **the celebration of the communion** which has recently been introduced in a church in Dundee, Scotland.

Instead of wine following the bread, the elders pass round a common cup containing grapes. Each communicant takes a grape, and the surplus is distributed among the sick members of the congregation.

In explaining the innovation Rev. Henry Williamson said that at first port wine was used, and then unfermented wine, but that the substitute was not regarded as suitable. The thought then occurred to him, why not use the grape itself, from which wine was produced? He believes that the new method does not in any way detract from the solemnity of the service, and that it is a perfect solution of the problem of fermented versus unfermented wine, and also of the individual versus the common cup at communion.

CURRENT THOUGHT.

Three ritualistic barriers to full fellowship in Protestant Christianity,—the closed pulpit, the fenced communion

table, and closed membership.—Dr. Peter Ainslie.

You can't do a decent thing in the world today that isn't **covered by the Bible.** In our personal relations, in our national and international relations, justice is the great need, and the Bible teaches the world what justice means. Justice flows out of the Bible.—Henry Ford.

Let prayer become fundamental instead of supplemental, and modernism and worldliness and infidelity in the church will have to go. The card table and the parlor dance will have to go. Duplicity and suspicion, jealousy and dissension, back-biting and division will have to go. Our broken-down family altars will be re-erected, our young people will be saved, our coffers will be filled with consecrated money, our home and foreign boards will be replenished with men and means, and a harvest of newborn souls will be swept into the kingdom!

We are **debtors to Israel for Christ.** We are debtors to the Greek for poetry and art, to the Romans for power and order, but to the Jews for righteousness and the redeeming love of God. These are the people through whose poverty we have become rich, whose grey dawn kindled our full day, whose denial opened the door of God wide to us.

We dare not forget them for the sake of common humanity, for the sake of love's vast hope, and for the blessed sake of that Redeemer who was born in a Jewish home and learned the secret of divine love at a Jewish mother's knee.

That is why Christianity can find no rest till she bring into the fold of the peace of God the wide-flung folk that gave to us our Lord!—Dean Walt.

The Volstead Act has had no effect in Kansas for the reason that we have had prohibition upon our statute books for over a quarter of a century, and for several years have had a bone-dry law. We are in the second generation of young men who never saw a saloon, and therefore the question of prohibition isn't an issue here any more. Kansas went through a great deal of the same sort of turmoil that New York and other wet states are now passing through. Every fracture of the law was hailed as a proof that the law was of no account. Every time some old soak smuggled in some booze and was captured at it, all the wet sympathizers said it proved that the law was increasing crime and making hypocrites out of honest men. But in spite of that public sentiment was growing steadily in favor of prohibition, the law was being strengthened by subsequent legislative acts, and prohibition won out in this state absolutely upon its merits as a business or moral issue.—Ex-Governor Allen.

The January number of the "Modern Churchman" begins with an article entitled "Signs of the Times," in which **three events** are brought under notice,—the Malines conferences, the Fundamentalist movement in America, and the revision of the liturgy.

On the first topic, as might be expected, the Modernist writer expresses himself in a hostile fashion. He points out that the Church of England separated from Rome on the interpretation of three passages in the Gospels. These passages are (1) "Tu es Petrus," "Thou art Peter, and upon this rock I will build my church"; (2) "Ave Maria, gratia plena," "Hail, Mary, thou that art highly favored, the Lord is with thee"; and (3) "Hoc est corpus meum," "This is my body." The first, according to Rome, justified the papacy, the second Mariolatry, and the third transubstantiation. There is no indication that Rome has modified in any degree her former conviction. Why, then, discuss reunion with her unless the Church of England has modified her conviction?—"Expository Times."

Recently we talked with **a pastor who had received a small legacy** under the will of a rich parishioner.

That $5000 legacy was a Godsend to that minister. For long years he had lived on an income insufficient to meet his needs. He had come almost to the

breaking point. Everything in his house was worn out. Two boys were ready for college. He had no reserves on which he could fall back. His parishioner was a wealthy man. He left behind him a fortune, and much of it was distributed to good causes. We are glad that he did not forget the pastor who prayed tenderly over his open grave, and who tried to comfort his bereaved family.

But this incident set us to thinking. What a rare thing it is for a pastor to be remembered in the will of one of his parishioners, and yet what could be more beautiful? Men worth hundreds of thousands, and even millions, tax their brains as to how they shall dispose of their wealth, and ninety-nine times in a hundred they leave not one dollar to their pastor. Is not this rather strange? Perhaps they have never thought of it. After reading this paragraph they will not have that excuse.—"Watchman-Examiner."

EXPOSITORY ILLUSTRATIONS.

It isn't necessary to follow Emily Dickinson's example when she said:

> Some keep the sabbath going to church;
> I keep it staying at home,
> With a bobolink for a chorister
> And an orchard for a dome.

The best time to **behold the birds** is from sunrise to 10 a.m., so that there is no reason why we may not do both,—behold the birds and go to church.—Arthur Edward Wilson.

I told Mr. Coolidge that in this sickness God was the consulting Doctor trying vainly to tell his colleagues here below how to save this life, because they were not able perfectly to know God's laws, and diseases which are fatal today are healed tomorrow. The President looked at me and said, "That may all be true, but **what would heaven be like** if it were made up only of old men and old women?"—Dr. Jason N. Pierce.

How Charlie Paddock Lost the Race.

To score a victory in the Olympic games in competition with the world's best athletes is to reach the pinnacle of fame in the world of athletics. One day the two hundred meter dash was run. Charlie Paddock of California, heralded as the fleetest-footed man living, led out well in front of a field of world-famed sprinters, and though pressed hard toward the finish, neared the tape an apparent winner.

Just at the last, however, he turned his head to look at his competitors, one of whom in the very fraction of a second flashed across the line, a winner by inches. In the moment of assurance, instead of putting all his energy into a leap at the tape, Paddock turned his attention upon others in the race and lost the Olympic crown.

These games were well known to the apostle Paul, who draws from them some vivid lessons in the Christian life. If he could speak to us now, how would he have us profit from the sad defeat of Charlie Paddock? Perhaps he would tell us that there are some Christians who pride themselves on their speed and sureness of foot in running the Christian race, and who in their vaulting self-assurance turn to look at other Christians running bravely down the course, thereby endangering their own crown: Christians who are so sure of themselves and of their place as Christian champions that they turn to criticize freely and oppose those who are also running the Christian race but in other alleys of the course. What a surprise may await some of these self-assured champions in finding that while they themselves looked away from the tape at the finish, they have lost out to those whom they in their spiritual pride counted unworthy! Indeed, many such have already lost their race, so far as their work and influence are concerned. So long have they been turning the head to look critically at others that they have lost the esteem and confidence of the church, and find their field of service limited ever more narrowly.

Let's take heed from Charlie Paddock! —"American Friend."

Our responsibility never can cease so long as we have a life to live for Christ and a whole world still waiting for the Gospel.

THE MISSION FIELD: AT HOME AND ABROAD.

This year is the **sixtieth anniversary of the baptism of the first Protestant Christian in Japan.** Today in all churches there are 227,826 members there.

In India a generation ago a missionary said he had faith to believe that the time would come when a hundred would be baptised in a single year. In that district and in a recent year 38,000 were baptised, and 4,000,000 people in India told the government census takers that they were Christians.

After twenty-two years of work in Japan, during which not a single convert has been won, the **Mormon church** is reported to be about to withdraw its mission from that country. Missionary efforts on the part of the Mormons have been far more successful in various parts of the South Seas.

At a recent national convention of all **Christians in Mexico** Gov. Manrique of San Luis Potosi presided one evening.

"He is a friend of Christians," says the magazine "Mexico." "Gradually he is closing every distillery and saloon in this enchanting state of S.L.P. Two reasons he gives for this policy: he was educated in a Methodist missionary school, and his father was a drunkard."

Viscount Shibusawa is Japan's multi-millionaire and not a Christian, but he says:

"I am a Confucianist, and there are a lot of things about Christianity that I do not understand. But there are **two things** in your program that appeal to me. One is your Bible. It is the greatest book ever written. I wish that there were a copy in every home in Japan. The other thing is the Sunday school. I wish that every person in Japan had the opportunity to attend a Sunday school. It would be the greatest thing for business integrity and morality that could possibly happen."

"Why waste 12 hours a day? Let the Oriental Missionary Society be your night shift!" is a new way of bringing home to people H. B. Gibbud's plan of working 24 hours a day.

The Oriental Missionary Society is a full gospel society which limits itself strictly to direct evangelism. Its field is Japan, Korea and China, containing five hundred million heathen souls. To bring this number vividly to the consciousness of the reader a page in their magazine, the "Oriental Missionary Standard," is printed so as to show 200,000 dots. To represent 500 millions, then, would require **a volume of no less than 2500 such pages!**

"The possibility of the printed page has come under our observation recently," writes the Rev. John F. Steiner of the Hainan mission. "A certain man out here had never heard a sermon or attended a religious service. Through our evangelist a copy of the Bible fell into his hands. This was read over and over, and he became convinced of its truth. Today he is saturated with its teachings. He quotes text after text, is familiar with both the Old and the New Testament, and finds chapter and verse without the use of a Concordance. Best of all, he has been instrumental in leading eighteen of his villagers to become Christians, and they have provided their own chapel.

"His house is at the roadside, and he always has some interesting direct gospel message posted up for the benefit of the passerby."

Just prior to the opening of the Roman Catholic General Council of China at Siccawei in May two members of the Chinese Roman Catholic clergy were raised by authority from Rome to the dignity of **Prefects Apostolic.**

One was Father Odoric Cheng, 51 years of age and a member of the Franciscan order for 30 years. He has been for some time professor in the Central Seminary of Kiangchowfu, Hupeh.

The other was Father Melchior Sun, 55 years of age and a Vincentian Father for 27 years.

Monsignor Cheng is assigned to the portion of Hupeh south and southeast of the Yangtze river, while Monsignor Sun will take charge of Roman Catholic activities in Chihli province east of Paotingfu.

The Catholics in China claim 2,208,000 converts, and an ordained Chinese clergy of 1,701.—"Chinese Recorder."

In the last four years more than **forty**

thousand Armenians from Turkey have settled in Syria, especially in Aleppo. Of those in Aleppo more than five thousand are Protestants, fifteen hundred being from the former Aintab community alone.

Two pastors are employed for their entire time, but preaching and administrative duties leave them no opportunity for house-to-house visitation and care for the spiritual welfare of individuals. At the same time conditions in Aleppo are such that those who are weak in faith and easily influenced by temptation are in desperate need of help.

The Aintab Protestants, therefore, have decided to employ an evangelist for this necessary work, and have appointed a committee to collect money for his salary, about $60 a month. This is in addition to support of pastor and contributions for education and for charity, and poverty and unemployment make it impossible for the community to raise the entire amount. They therefore ask for assistance from other lands.—Dr. John E. Merrill.

The mining compounds of Johannesburg have always been a racial and moral problem. Our missionaries mean to turn the problem into a school of evangelism. They have reached the Zulu boys who come down from scores of interior tribes to work in the Rand. If they can be touched with the Christian message and practical civilization through social methods and the gospel, they will return as evangelists to their own peoples. What a splendid investment it is to stand back of men like Bridgman and Phillips. They have the modern methods, the deep and intimate knowledge of the Zulu heart, the moral statesmanship, and the convincing consecration for Christ that is best of all.

"These returning converts have more of the real missionary spirit than any African converts I know of: in fact, I do not know their like in the world for zeal in spreading the faith. Their success is evidenced by the fact that already they have established some 50 churches and preaching centers, and are appealing for a missionary to be sent for the supervision and extension of the work."—American Board Report.

Here I wish to point out the fatal weakness of the whole present agitation for **home rule in India.** It is entirely undemocratic. Democracy,—the extension of the franchise and the education of the electorate,—has no place in the minds or in the speeches of the vociferous patriots. What they want is an oligarchy, an extension of the privileges of the property-owning elect, freed from the restraints of British law and justice, and from British ideals of economy and efficiency in the public services. The vast inarticulate majority of the people look with dismay and alarm at the very rapid replacement of English officials by Indians, and instead of the promotion of English-trained subordinates the coming in of young men without English traditions of justice and equity to steady them. So long as untouchability prevails,—the idea that the very shadow of a low-caste man is pollution to the caste man; so long as it is impossible for a Paraiyan or a Chakkiliyan, —that is, a leather-worker,—to enter a post-office or a court of justice; so long a people, or a community, or a state is unfit for home rule. This fact is recognized by few of the Gandhi type, but it will take at least another generation of education, of social and economic progress, to remove the prejudices and the disabilities which now hold sway over one-fifth of the Hindu population of India. Another one-fifth, the 65 millions of Mohammedans, are entirely without caste distinctions among themselves,—a fact that in part at least explains the spread of that religion in this land.—Rev. Edward P. Holton.

The Protestant Half of the Bridge.

The old town bridge of Tzompantepec had given its humble service since the days of Cortes. No longer could it be depended upon to carry the townspeople with their daily burdens. The authorities announced that all men should gather the following Sunday to build a new bridge.

The small group of Protestants had been taught, "Six days shalt thou labor and do all thy work." Together they discussed the serious problem of their new standards, so different from those of their neighbors. Though few in number, they presented themselves before the village president, offering to build half of the new bridge if only they might be granted the special favor of doing the work on a week day.

Surely the Lord hears the earnest prayers of his children! The request was granted.

The Sunday building was a fiesta. Old and young brought their skins of pulque. As the day wore on, bridge building was mixed with carousing. This dilapidated half of the bridge is now compared with the Protestant half,—well constructed by a few Christian workers whose conscience would not permit them to build bridges on Sunday!—"Mexico."

age have never spent a day in school. In such camps your missionaries are starting schools and lending aid.

A letter from Miss Mabel Emerson says: "The people are living in dilapidated wooden barracks, divided into spaces eight or ten feet square. Old blankets and squares of burlap are hung up for partitions between families. Their beds are the thinnest of home-made mattresses on the floor. The day we went there it was very

Preaching the Gospel from the Fifth Avenue Open Air Pulpit of Marble Collegiate Church, where hundreds of Gospel portions are given freely to those who ask for them. Picture by courtesy of the New York Bible Society.

Refugee Schools in Greece.

Your missionaries are trying to save a remnant of our former work among Christians in the Near East. One-third of the city of Salonica is made up of refugees driven from their homes by the cruelty of the Turk, half starved, penniless. The Near East Relief is trying to help them. Anatolia College has opened its Greek branch among them. A good staff of teachers is working with sixty students. Though faced with starvation, these people will make any sacrifice to put their boys and girls within reach of the education we are trying to give.

Schools have been established in the refugee camps. One of these camps had 10,000 exiles, 850 of them children, and not a single school; no books, no toys, not even paper and pencil. There was nothing for them to do but sit around smoking fires of reeds or charcoal, and listen to the older people recount their hardships. Many boys and girls of fourteen or fifteen years of cold, and the people were huddling over charcoal braziers in pitiful attempts to keep warm. Most of the refugees in these barracks are the aged and the widows with little children. Hundreds literally are frozen to death in Salonica during the winter."—American Board Report.

A Year of Worldwide Prayer.

In response to a request from the International Missionary Council, which met at Oxford in July, 1923, the missionary forces in one country after another have welcomed the opportunity to arrange for common prayer. The basis for intercession, united in spirit though severed in time and place, is a Call to Worldwide Prayer issued by the International Missionary Council, to which each country adds literature of its own according to need.

The dates so far selected by various countries for participation in this year of prayer are:

In 1924,—Egypt, October 1; Finland, November 16; Great Britain, Holland, Palestine and Australia, November 30.

In 1925,—Germany, January 8; South Africa (Dutch Reformed Church), May 31; India, July 26.

Plans are under consideration in several countries, including Switzerland and Northern Rhodesia; the matter is also coming before the Council of the General Missionary Conference in South Africa.

It will be noted that Great Britain has, by the glad concurrence of all societies, agreed on the day long associated with missionary intercession in the Church of England. The close coöperation between the Missionary Council of the National Assembly of the Church of England and the Conference of Missionary Societies in Great Britain is shown by the fact that the former body has invited a Free Churchman, the Rev. E. Shillito, to prepare an illustrative pamphlet to accompany the Call to Worldwide Prayer, and that the British Conference is publishing the pamphlet for all. Thus national and international fellowship go hand in hand.

A concert of prayer, so long sustained and so widespread, must mean blessing for the world.

Foreign Missions Conference, 1925.

The Ecumenical Foreign Missions Conference in New York in 1900 was an epoch-making event. Another was the Edinburgh Conference of 1910. Next year the **Foreign Missions Conference of North America,** which represents the foreign mission organizations of Canada and the United States, is to hold a similar gathering in Washington, D. C. The program will deal with the world field from the standpoint of the home base. Protestant national missionary organizations outside of North America are being invited to send fraternal delegates.

The Committee on Arrangements has announced that the meeting will be held from January 28 to February 2, 1925, and that the attendance will be limited to 5000 delegates, appointed by the Foreign Mission Boards and Societies of the United States and Canada. The committee recommends that the delegation from each Board include officers and members of the Boards, pastors, laymen and laywomen in equal numbers, church officials, theological and college professors, foreign missionaries at home on furlough, and student volunteers.

The convention program will include the following features: two platform meetings each day with the best available speakers, a series of simultaneous conferences each afternoon, and meetings of representatives of denominational groups to consider the best methods of carrying to the churches the results of the convention.

The convention will be an educational, not a deliberative or legislative assembly. It will not deal with questions and problems of administration on the mission field, but its messages will be designed to enlarge the interest and deepen the conviction of the Christians at the home base as to their responsibilities and opportunities for worldwide evangelism and the establishment of Christian ideals.

AN AFRICAN COMMENTARY.

Miss Frances Quinton,
Old Umtali, Rhodesia.

Not long since I heard a native African, a student in Columbia University, say that his people can interpret the Bible because its stories fit into their lives. This I have found true. The following examples show that the African is himself a commentary on the Bible.

The name of a child usually has a meaning. "And she called his name Moses, and she said, Because I drew him out of the water." Ndasaramumunda was so named because he was born in the garden.

Abraham's charge to his servant to go and find a wife for his son is not surprising to the African mind, for it is their custom for the father to take the lead in the choice of his son's wife. When she was found he "put the earrings upon her face and the bracelets upon her hands." The African can understand this, because they always send gifts to the girl by a third party to open the way to real negotiations.

It does not seem strange that Pharaoh called the wise men to interpret his dream. Our people make a great deal of dreams,

and the missionary is often called upon to explain them.

"A day's journey" is their only way of measuring distance.

"Thou shalt not suffer a witch to live" is just as true in Africa.

John the Baptist is not at all queer to them because he ate locusts and wild honey and wore a coat of camel's hair. Grasshoppers are dainty morsels, and wild honey leaves nothing to be desired as a delicacy, while of course a garment of leopard skin is considered full dress.

They will understand "And Moses went out to meet his father-in-law," for a visitor or one returning from a journey is always met some distance away by his friends. Likewise, when departing he is accompanied quite a distance before any goodbyes are said.

The silver trumpet that called the children of Israel together was no more obeyed than is that of the African, made of a gourd and a piece of reed.

Joseph's words to Pharaoh, "God shall give Pharaoh an answer of peace," were quite in order, for the superior must be spoken to in the plural number or in the third person, as "Will 'mufundisi' (teacher) help me?"

Jacob's present to his brother Esau excites no wonder. One native king sent his daughter to another as a peace offering after a quarrel.

Esau's selling his birthright is not strange. The right of the firstborn is one of the things very strongly emphasized in Africa.

"Laban gathered together all the men of the place and made a feast." The feast after an African wedding is fully as important as the bride.

The "mununuri" is one who will give of his property to help a friend out of trouble, but a "semukuru" is one who will himself suffer physical pain to free another from guilt. How this helps the native Christian to understand the work of Christ the Redeemer!—"Woman's Missionary Friend."

BEDTIME PRAYERS IN HINGHWA (CHINA).

MARY BREWSTER HOLLISTER.

I love to walk down our street in Hinghwa City between half-past eight and nine o'clock of an evening, for it is then one hears our Chinese Christian families having their bedtime "prayers."

From one house comes "O Happy Day," and from another, "Come, Thou Fount of Every Blessing." A favorite is "The Great Physician Now is Here."

I pick out the voices as I pass. There is the fine trained voice that leads, the daughter or son in the mission High School, and the lusty shout of the ten-year-olds. They're in boyish mischief at least half the day as ten-year-olds are the world over, but the joy and fervor of that bedtime song are almost if not quite enough to absolve them. There is the shrill piping of the toddlers,—they always wake up for the song. Let me tell you now, the kindergartners can strike the right notes quite the surest of all! For I must be confessing to you that grandfather and grandmother are likely to take liberties with the tune. But that makes no difference in their love of singing the Jesus-songs.

It may be that I pass a house in time to catch the rhythmic reading of the Holy Book, or that murmur that tells me they have reached the prayer our Lord taught us, his followers the wide world around. And as I walk down our street my heart hears the echo of all those other bedtime prayers in the Chinese homes where Christ has come to dwell-in the multitude of villages that dot the fertile teeming Hinghwa plain, that perch in the crannies of the purple mountains, that cuddle in the emerald valleys. Into the flickering lantern lights of a hundred village churches the neighbors are slipping for the every evening prayer meeting just about this time o'night.

And in the dim empty halls with niches where the idols used to stand, households are gathering, and the father of the family is putting on his tortoise shell spectacles that he has had for a long time, but which have just recently become the fashion in America. He takes out the "Revivalist," our Hinghwa phonetic print church weekly, with which he has been keeping the place in his big Bible. The way he reads and keeps those two close together would thrill any "Advocate" editor. The rest of the family who read,—and it is Hinghwa's pride that church members must learn to read,—take down their Bibles and hymn books. As one

dear mother in Hinghwa's Israel said, "We take our turns reading buttonwise," meaning the buttons on the right-sided openings of Chinese coats.

And I think as I pick my way over the cobble stones of our street that so it must have been in the home of those earliest followers of the Way in Ephesus, in Corinth, the "saints that were in Philippi," "the faithful brethren that are in Colossæ," and Thessalonica. Thus they kept burning the flame and joy of the Spirit in the midst of affliction and persecution, with the song of praise to the Heaven-Father lifted to him at bedtime, and the evenings spent re-reading those letters from their apostle that limp from much passing about. And I believe from the depths of the stirred heart of me as I turn in at my gate that it is in these home groups of worship that the Goodly Fellowship has been fostered through the centuries,—back there in Asia Minor, and on down to here and now in China and Hinghwa, and to America and America's towns and cities!

Dr. William Axling, of the Misaki Tabernacle in Tokyo, writes:

"There are evidences that religion has come to **a new day in Japan.** It is getting an ever-widening place in the thinking and yearning of the people. It is the easiest thing in the world to start a religious conversation, and the response is immediate and hearty. There are signs that a great heart hunger is abroad in the land, and although they say little about it multitudes are conscious of a great lack in their inner lives. Just now there is a perfect race in the journalistic world of featuring religious articles. Every magazine and paper has taken this new religious interest at its tide and are endeavoring to meet this demand by dealing with religions old and new, near religions, as well as fads and fakes."

Note.

This department is abbreviated this month. Our November issue will be our **Annual Missionary Number.**

The Seventh Brigade of General Feng's Chinese army (4000 men) ready to receive Pocket Testaments from the American Bible Society in the Tungchow camp.

"At noon on that memorable Easter Monday four thousand men in uniform marched past the tables and received from the hands of their colonels each a pocket Testament. Then with the open book held high over-head they solemnly swore to read a portion every day and seek to bring its message into the life of another man. Most of them will keep that pledge, for before them is their brigade commander, General Chang Tze-chiang, a worthy example and inspiration to earnest Bible study and consecrated, manly living."

—Carleton Lacy.

HENRY FOWLE DURANT.

Among the pioneers in the higher education of women the name of Henry Fowle Durant will have a conspicuous place. The story of his life* is really a record of the early beginnings of Wellesley College, now among the foremost colleges for women in the world.

That the eminently successful and brilliant young jurist, a warm personal friend and legal associate of Rufus Choate, should at the early age of thirty-seven turn from the profession which seemed to have so many allurements, and become a champion of the higher education of women in America, would have seemed as great an improbability as could be imagined, and yet such was the record of Henry F. Durant's life.

He began his life as a devotee of success. Indefatigable in his labors, and endowed with the qualities which early won him a wide reputation at the bar, he soon accumulated a fortune. Society made no strong appeal to him, but on the advent of a child, an only son who was named for his father, his whole thought and purpose in life was centered in the future of his heir. A large estate was purchased at Wellesley to be a home for his boy. Mr. Durant began, even while the child was in his infancy, to build up a library for him and plan for his education and subsequent career. But wealth and foresight cannot fend off the approach of the angel of death. While still a child the idol of the parents was stricken with diphtheria, and died. It has been said that there are some truths that can only be seen through the lens of tears. Such was the case of Henry Durant, and through the gateway of bereavement he entered into a personal knowledge of Christ, whom henceforth he served with an abandon of devotion. He withdrew from the bar, and with the sympathetic coöperation of his wife sought for some channel in which they might devote their resources to the service of Christ.

At this time Mr. Durant's attention was turned towards the higher education of women, and he determined to devote not only his wealth but himself to the establishment of a college for the higher education of women whose means would preclude their enjoying similar advantages elsewhere. The estate which was to have been his son's home became the site of the new college, and in the prospectus which was sent forth the following announcement was made:

"The full course of study will occupy four years,—the same as at Harvard,—and the charges are placed at the moderate sum of $250 per annum for board and tuition."

It will be seen from this that Wellesley College was intended originally for poor girls. His biographer deplores, on a visit to Wellesley, being confirmed in the rumor that Wellesley has become a college for the rich, and the "velvet girl" has supplanted the "calico girl." The biographer points out that this was not the original purpose of Wellesley, and that in so far as the rich are accepted the college has departed from its original purpose.

But it was not alone to provide educational privileges for those of limited means that Henry Durant established Wellesley College. Behind every other purpose it was that the kingdom of God should be extended, and that in all things Christ should have the preëminence. His biographer repeatedly emphasizes this, for Mr. Durant, upon giving his allegiance to Jesus Christ, became an earnest and devoted evangelist of the gospel. Wellesley was therefore not only to provide higher educational opportunities for young women of limited means, but was ever to be loyal to the evangelical position. It was to be preëminently a Christian college, and the incidents related of Mr. Durant's zeal are frequent.

Naturally the biographer, herself an alumna of Wellesley, has written from the point of view of an undergraduate, to whom Mr. Durant was a great educator, an earnest evangelist, and a distinguished lawyer. One misses somewhat the more intimate view of his life. As a child the writer recalls him in an entirely different rôle. It was possibly that shortly after the loss of his own child his heart went out to the son of a friend, to whom he revealed himself as a friend of little children. Although bearing upon his shoulders the great

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* **Henry Fowle Durant (Life of), Founder of Wellesley College,** by Florence Morse Kingsley. Century Co., New York. 352 pages, illustrated. $3.

burden of an institution which he was bringing to the forefront in the educational world, he was never too busy to interest himself in a child of seven. For nearly fifty years the memory of his sympathetic, painstaking replies to boyish inquiries has remained as a rich legacy, and with that personal background the Henry Durant portrayed by his brilliant biographer hardly seems to measure up to the great soul whose image one has cherished through nearly half a century.

W. R. Moody

THEOLOGICAL EDUCATION IN AMERICA.

Theological seminaries have come to be the butt of a good deal of scorn, distrust, dislike, in some circles. Are such attitudes justified by facts, or are they evidence of ignorance, misjudgment, lack of appreciation?

A volume* just issued under the auspices of the Institute of Social and Religious Research provides material for a calm assessment of a large mass of data concerning 131 American and 30 Canadian theological schools, (Bible training schools not included). Dr. Kelly, the author, is executive secretary of the Council of Church Boards of Education, and is therefore in a position to make the best survey possible. His book is sufficient evidence of his painstaking effort and efficiency, not alone in the compilation of information and its exhibit in 23 illustrations, 17 diagrams and five maps, but also in the matured and fearless conclusions arrived at, and in suggestions reaching into the future.

Each seminary was asked to give facts, not fairy tales, up to the date February 1923. The responses to questionnaires were fairly numerous and complete. Personal visits were made by representatives to a hundred institutions. The survey began three years ago.

The volume will be of supreme value in professional religious circles, but its facts and findings are of no little importance to the average church member. Upon the latter depends for its existence, in the last resort, the visible church, but the visible church is of course also largely dependent upon its ministerial leadership.

As a class, theological seminaries are denominationally controlled, a fact which explains their history and determines their type and conduct.

One person in 514 in the United States is a minister. There was one church for every 534 of population in 1922.

In 1916 the average church had 185 members, 107 Sunday school pupils, a debt of $5835 on church property valued at $8476, a budget of $1613 for current expenses.

About 50 of the seminaries have less than 30 students each, usually those of the smaller denominations or of liberal thought.

Loss of prestige and alleged decline in the ministry since colonial times are referred to the separation of church and state, and other changed conditions.

The annual cost to society in 1919-20 for public elementary school work was calculated by the United States Bureau of Education to be $39 per child, for secondary school work $127, and for work in college, university and professional school $466. Estimates by 45 seminaries in 1920-21, based on current expenses only, indicate a per capita cost of theological education ranging from $100 to $5000.

The Students.

The typical student now preparing for the ministry, the average of a body of 9000, is 20-30 years of age, in 50% comes from the home of a farmer or minister, is a high school graduate who has studied three or four years in college, has felt a definite vocational call, has migrated from his home state to another for training, prefers city environment both for training and for the pastorate, receives free tuition for his professional education, may also receive aid for living expenses, and expects to keep up permanent denominational connections.

Rural states send relatively large numbers of students into the ministry.

The states highest in objective educational ratings and those highest in the pro-

* **Theological Education in America:** An Evaluation of the Education of Protestant Ministers in the United States and Canada, Based upon a Critical Study of 161 Theological Seminaries, by Robert L. Kelly. George H. Doran Co., New York. 456 pages, illustrated. $5 net.

portion of men entering the ministry are rarely coincident: rather the reverse.

The notion that the number of students is falling off is not true to facts. One in every 2600 church members is preparing for the ministry, or one in every 7-8000 of the church constituency. This is about the same ratio as obtained 50 years ago.

Large seminaries are growing in numbers, but not so those having under 50 students.

A seminary should have at least 50-60 students and faculty of five to eight members to make a good working unit.

The net increase in the supply of ministers does not meet the net vacancies.

Academic Measurements.

The Protestant Episcopal church with 177 students shows the largest percentage of men from colleges on the American Council of Education list, but not by much over the other leading denominations.

Within most seminaries there are in the same classes students who have had a great diversity of academic preparation. Most seminaries have more than their share of students of unwonted maturity, who are often mediocre men, low in qualifications, and a drag on the seminaries that harbor them. Evidently this judgment is based on intellectual appraisals, not estimating a man's usefulness before God.

The ordinary seminary course requires three years of approximately 32 weeks each.

Teaching methods need to be thoroughly inspected and overhauled. The lecture and textbook methods are in common use, and too often the atmosphere is that of the church rather than of the school. Methods of the field, the laboratory, the library, the seminar, are being introduced by the more wide-awake and well-to-do institutions.

Programs of Study.

Interesting information is given concerning the courses offered by 103 seminaries reporting. Fifteen have courses on the city church in relation to the community: which is taken to prove that the average seminary is not making use of its environment as a laboratory. Thirty-six advertise courses on the rural church, 19 on the church and industry.

Preparation for the modern sermon is said to tend to preparation for ordinary discourse, the science of its presentation becoming psychological rather than rhetorical.

Most seminaries say they prepare men for the foreign field, but the home mission field as such is largely ignored except as its consideration is covered by courses in sociology, rural and race problems, etc.

About a quarter of the seminaries offer courses in evangelism, chiefly in the Baptist, Methodist and Congregationalist institutions. "The offerings in evangelism are meager in comparison with those of religious education."

This is defined as "the theory and practice of developing immature persons in the duties, ideas and ways of living that characterize the religious group." Eighty institutions offer courses in religious education, these being of a tentative character as it is not yet determined what should be taught in seminaries and what in teachers' colleges.

A practical neglect of clinical training and supervision of students in field work is revealed.

The chief dependence for discovering and developing spiritual gifts and promoting the spiritual life of students was found to be prayer, individual or in groups, and mostly on the students' own hook. One seminary reported three required chapel services daily.

Some Questions that are Answered.

Problems growing out of the conditions disclosed by the survey are discussed in a series of questions. Here are some of them:

Are seminaries necessary or advisable?

Are there too many seminaries?

How should faculties be selected?

What should seminaries teach?

Should the seminaries be standardized?

What are the best methods of teaching?

Are the seminaries meeting their responsibility?

Are the seminaries centers of intellectual and ethical power?

Are the seminaries neglecting the prophetic gift?

Answering the last Dr. Kelly says: "There is general agreement, even among those immediately responsible for the seminaries, that very largely they are," this because of disproportionate emphasis on the past, theoretical views of the curriculum, the stipulation of creeds and oaths of allegiance to special doctrines, didactic if not

dogmatic teaching, and so on. Prophets are defined as men who have had a first-hand experience with God, and who have the courage to proclaim the truth that has been given them. "After all, it is not so much a question of curriculum subject-matter as of spiritual contacts. Some seminaries are attempting to prevent short-circuiting. They make central contacts easy."

The impression created by reading this book is mixed. On the one hand, it may be interpreted as a terrible indictment of all but a few seminaries. Those approved are schools which have adopted, or at least advertised, the most recent and advanced pedagogical systems, the latest plans for church work and religious education.

We have not observed any appraisal of the value of the schools based upon the real content of their teaching: whether the professors are building up the students in New Testament belief and principles of church life and work, or are tearing the Bible and the creeds of the Christian era to pieces and feeding students on transient rationalistic hypotheses.

Over any such survey as this there lingers the query as to just what preparation a preacher called of God should have. The standard set up in this book would have barred out many of the great Protestant preachers of the past. Some of the greatest preachers of today are not even seminary men. To what extent, then, should a ministerial student be subjected to the fearsome processes of earth-born theories of ethics and religion and service, and to what extent should there be freedom from hard-and-fast rules so that the Spirit of the living God himself shall not be ruled out of character and equipment?

HOW CAN WE IMPROVE THIS MAGAZINE?

Last spring we sent out a postcard questionnaire to 5000 of our subscribers, asking them among other things for suggestions as to how we could make the RECORD more useful and helpful to them.

The larger number of replies did us good, as they bespoke the hearty goodwill of the writers, and their appreciation of the spirit and character and contents of our magazine. Not a few even thought it about perfect as it is!

A practical comment on this is revealed by the fact that as this is being written ALL BUT THREE OF THE SUBSCRIPTIONS THAT HAVE EXPIRED SINCE JANUARY I HAVE BEEN RENEWED.

However, among the varied suggestions offered there were many more or less to the point.

New departments and new ideas suggested included an Open Forum; a page a month of unusual illustrations; a strong editorial in large type on problems of life and death, faced courageously, if not conclusively; indexing of all Scripture references; a page of real clean fun; the discussion of present church issues kindly and firmly.

New emphasis was desired upon denominational activities; upon the isms of the day; upon helps for religious education; upon mass evangelism; upon urging larger gifts for the advance of the kingdom; upon law enforcement; upon linking religious instruction with public school life.

There were special calls for half-column biographies, children's stories, conversion stories, the study of the Bible by books by Dr. G. Campbell Morgan, outlines on victory.

Sunday school friends asked for archeological proofs, ideas from profane history, points of contact, a fuller discussion of the lesson, the restoration of Dr. F. B. Meyer as expositor.

Certain preachers wanted more homiletic suggestions, and one proposed that we cut the book reviews 50 per cent and give sermon outlines instead.

But most frequent of all were demands for MORE OF THE VERY MATTER WE ARE GIVING MONTH BY MONTH,—more and unabbreviated sermons, more poems, more expository articles, more methods of church and Sunday school work, more evangelistic sermons, more missionary news and stories and methods, more usable anecdotes, more everything.

All in all it would appear that the RECORD is filling its particular field fairly well. Our chief come-back to the suggestions we received is a loud call for MORE

SUBSCRIBERS! Some of the best suggestions are impossible to achieve, but of course space forbids the adoption of new ideas that would require extra pages, for none would be willing that we drop any of the existing departments.

The RECORD is not able to report or discuss current news with any despatch, as copy has to be in the printer's hands six weeks before the date of publication, so that "current" news would be cold and forgotten before it reached our subscribers. This fact also blocks forums and debates, since it would take months before a reply could appear in our pages.

But we thank our friends and bear in mind all workable suggestions, and hope to bring our magazine to ever increasing degrees of efficiency and helpfulness. We have lots of ideas of our own which are only held back by considerations of expense. Watch our announcements, and mark the contents month by month, and you will see that we desire to meet our readers' needs as fully as we can, and actually do so.

THE HOLY COMMONPLACE.*

Rev. J. Stuart Holden, D. D.

The place whereon thou standest is holy ground. Exodus 3. 5.

One of the oldest errors and one of the most persistent heresies in the Christian church is the demarcation of the sacred and the secular in life. It is one into which we are all more or less prone to fall, the regarding of some things in life as being peculiarly related to God, and others as being more or less remote from his concern and service. And so readily and almost instinctively do we fall into line with the general attitude and movement about us that none of us is entirely free from the temptation of living a kind of amphibian moral life.

You know what I mean by that term. There are in the animal world—you will see some of them in the zoölogical garden,—creatures which are equally at home in the water and on the ground. They can live either entirely submerged or on the dry land. And one ever-present peril in Christian life is that of becoming moral and spiritual amphibians, of regarding one sphere as particularly sacred, and the other as being entirely secular, and of finding ourselves equally at home in the one or the other, adapting ourselves with the greatest readiness and ease to the color, the complexion, the moral atmosphere of those with whom we may be thrown at any given time.

It is just here that the Bible takes us up and declares that a man is safe only when he is living a certain kind of life, according to certain fixed, definite standards, fulfilling certain obligations, and always in reliance upon certain trustworthy forces. The Bible declares that belief which does not fundamentally affect life, which does not radically govern all life in the entire range of its interests, is mere sentiment, and hence is worthless. Indeed, the whole theme of the Bible, set forth from many angles of vision and experience, is the lordship over all life of Jesus Christ our Master. And the personal implicate of that theme, which is our immediate concern, is that under his government all life, in all its constituent parts, is harmonized and united; that all life is sustained by a purpose which coördinates every relationship and duty; that a man is not a Christian at all, and has no right to claim that title, who is not learning this far-reaching secret, that "his kingdom ruleth over all," that there is no exclusively sacred and no exclusively secular in the life which declares him as Saviour and Redeemer and Master, but that life's every commonplace thing is holy.

Now, that is a very trite and simple thing to say, but believe me, it is a profound lesson to learn, and to learn in such wise that we come to regard instinctively all life as holy; that we do not have to deliberate about any course of conduct in respect of sacred and secular and the issue that is set up between them, but that we look out upon life as holy in all its range and act accordingly, walking in comradeship with Jesus

* Northfield General Conference, 1924.
Dr. Holden is rector of St. Paul's, Portman Square, London, and one of England's leading evangelical churchmen.

Christ day by day, and undertaking its tasks and its toils each as a holy service.

The fact that I have chosen to speak to you on this subject, using as illustration an Old Testament incident, is, incidentally, indicative of the spiritual harmony of both the Old and the New Testaments in respect of their revelation of life in its ideal relationship to God. There is clean and unlabored indication at least that the two main divisions of the Scriptures are written in the same key, by the same hand, and that both reveal the same Lord.

The incident, with which all are familiar, is that of an exiled shepherd who has fled in fear from Egypt in the court circle of which land he was brought up, and has settled down to the monotonous routine of a desert calling. His high dreams of leadership, cherished in former days, were now obliterated by the explicable disappointment of a man who has seen a vision which has only served to taunt his weakness and to make him aware of his insufficiency, until he has had to endeavor to forget it in some secular occupation,—a perfectly honorable occupation, but with little or no reference to God. It is to a man in that state that God reveals himself, breaking down his defences, rekindling his soul with new purpose, and bringing him into new relationship with his will and purpose.

What has become an axiom to us,—though, indeed, too often powerless by reason of the fact that it is just an axiom,—the constancy of God's presence, was in the nature of a new and surprising revelation to Moses in the desert. If he had thought much of God before this, it had been of the superiority of Israel's deity over the gods of the Egyptians; more a matter of pride than of piety. His idea of a God, not unnaturally, was of one who dwelt in temples made with hands, who exercised a more or less arbitrary and imperious influence upon human affairs, who had to be propitiated by offerings, one to be more dreaded and feared than loved and sought. Here in the midst of his ordinary shepherd work a new revelation of God comes to him which at once overturns all his thinking and reconstructs his entire life. For here is God, not in a temple, but in the desert. Here is God, not surrounded by the ritual and pageantry of priesthood and the like, but in the quiet solitude of a place that Moses knew so well, a district in which he needed no guide. Here is God seeking a man, and in the search using the medium of familiar things for displaying himself, making the ordinary ground of common occupation holy by his presence.

You recall that this became the governing secret of Moses' life henceforth. He laid hold of this fact, that the ground whereupon he stood was holy, and it ruled his entire life from that day to its close. For he became intimate with that God. The psalmist, writing of these profound events later, said that God made known his way unto Moses before his acts were made known to the people of Israel. He became God's intimate, and was admitted into God's secrets as one who was to carry out his design and plan.

How surprisingly God used that life, the life of the man who had come to recognize that the ground whereupon he stood was holy! Think of the deliverance from Egypt, of those august happenings on the slopes of Mt. Sinai, of the leadership of that slave mob, and of its development under divine discipline until it became a nation! Yes! God wonderfully used that man, and largely because right through his life Moses never lost the consciousness of this truth which flashed upon him in the desert from the bush,—the holiness, the sacredness of the commonplace. Even at the end, when the night of sin supervened upon the day of service, when Moses had to pay the penalty of his own wrongdoing and defection, when he went up alone into the mount to die,—the bravest act of that brave life,—it was a going up to holy ground, to be with God.

This, then, is the lesson that I would we might all learn in this conference: for it will rectify and govern our entire attitude toward life. If we can grip this—nay, rather, if we can have it grip us,—that the ground whereupon we stand, the place we ordinarily occupy, the possibilities of which we think we have exhausted, is actually holy, then the life more abundant of which Christ our Lord spoke shall begin for us all.

Our Lord's High Road.

This consciousness of God which Moses then realized and thenceforth tried constantly to impress on his nation, was to a large extent lost after he had gone, both by the nation and its leaders. They turned, in emergencies which arose, to political alliances and expedients, with the result which always follows such defection,—disappointment and dispersion. Indeed, the whole tragic history of Israel in the latter years of its national life is just the story of the successful invasion of the secular, of the occupation of holy ground by alien interests: until, in the fulness of time, there came One who was declared to be "a prophet like unto Moses." He restored this truth by example and precept to its proper place as something entirely essential. To Jesus Christ, our Lord, every road of duty, through the carpenter's shop and the village home, through the synagogue, through the house of marriage, through the house of mourning, through the desert solitudes, through the city's throngs,—every road of duty was a high road of holiness, the path of his Father's will. Every relationship of life was to him a sacred thing. Every day was one of the days of the kingdom of God. And this is the testimony of his entire life: "The Father hath not left me alone. I do always the things that please him." To Jesus the holiness of the commonplace was just a postulate from which he proceeded to its activities and duties.

And he said to his disciples: "Follow me! In this very thing follow me! Adopt my way of life! Look out upon life as I do! Look, first, upon God as I do! Follow thou me!" In that challenging invitation there is implied the profoundest miracle of human experience. For there is implied cleansing and deliverance not only from false views of life, but from the stains and the defects and the disqualifications in which those false views of life have resulted. When Jesus Christ says, "Follow thou me," he implies the qualification of the willing disciple for walking even as he walked.

And then he goes on to say to those who are following him, "The kingdom of God is within you,"—that is, in the disposition you bring to bear upon life. You can make

Dr. J. Stuart Holden.

your home a province in the kingdom of God. You can make all your earthly relationships promote its interests. The kingdom of God is WITHIN YOU. "And lo! I am with you all the days," to help you reorganize life entirely on the basis of the holiness and sacredness of the commonplace.

How completely his earliest followers seem to have grasped this! We realize it as we read their standards for the life of church members. "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus!" Whatever else they had failed to grasp about their Master, they grasped this fact, that life was holy because it was shared with him. And how completely this tests us! How deeply it searches our lives! How entirely it explains the failure of the Christian church of our own day to impress the world in this great day of its need!

"The place whereon thou standest is holy ground." At the heart of every Christian ideal there resides the promise of recovery and the inexplicable potency of Christ's sufficient assistance. You embrace any Christian ideal, and you will feel yourself at once embraced by it. You are no longer holding it; it is holding you. You have sometimes taken hold of the handle of a galvanic battery, and you thought that you were grasping it; but as the electric current went through you, you realized that it was grasping you, and that you could not drop

it at will until the current was switched off. Every Christian ideal is just like that. You begin to embrace any single ideal of Jesus Christ our Lord, and you at once feel yourself embraced by it. You hold, and you are held. You begin to look upon life in this way; accept by that faith which is "an affirmation and an act which bids eternal truth become a present fact," the idea that the commonplace of your life is holy. And you will find yourself held to it by inexplicable power, the power of the Holy Ghost.

Here is a positively transforming gospel for these commonplace lives of ours, changing their darkness to light, and their mystery to understanding, and their weakness to sufficiency and constant strength! For if the ground you occupy is holy because God is there, and if you are there not by any caprice, not by any strange consequence of your own will or the will of others, but by the will of God, then, despite your familiarity with the ground, despite your exhaustion of its advantages, despite your exploration of its drawbacks, it is rich in moral and spiritual possibility,—richer than any other sphere you could choose of your own desire. You may not be able to do much there, but you will be able at once to be something there, and as the days roll on to become something better there, with simply immeasurable consequence to your own life and to the world.

I remember being greatly interested some years ago in reading in one of your newspapers that when they came to rebuild part of the mint at San Francisco, there was a room in which the ten dollar gold pieces were minted and their edges were milled. On the floor of this room was a carpet which had been there for some ten or fifteen years. Someone suggested that there might be gold filings in this carpet, and that it might be worth while trying to extract them. So the carpet was put into the furnace, and I think I am right in saying they got $7000 worth of gold out of that old carpet! The workers there had had it under their feet all the time, and did not know anything about it. That old worn carpet on which they stood to perform their daily work was a little mine in itself. And I have often thought that so is life for those who take it at God's estimate, and seek to live in accord with his mind. The ground whereon you stand is holy, rich in possibility that you can never imagine, and can never measure.

Now, to be very practical, let me suggest some of the realms in which this truth runs.

Home Life.

First of all, it is true in regard to home life, with all its monotonies, with its petty, trifling duties, which are often seemingly unrelated to anything higher as an end than the comfort of selfish and unappreciative people; home, the place of frank criticisms; home, the place where people are either at their best or at their worst, and sometimes at both alternately.

How tired many of us become of home life! How envious we become of others in respect of it,—with a lack of understanding which would often amuse them if they only knew it! How blind we become to its benefits, when the spirit of dissatisfaction degrades it to the level of a commonplace thing! For, in the purpose of God for us all, home life is holy ground indeed. There dwells the miracle which is only waiting to be kissed into life by love,—the miracle of motherhood and fatherhood and the affection of children. In home life the little self-sacrifices incident upon life together in a cramped environment are its sacramental seals, the seals of its holiness. Yet many of us see no holiness in it at all, but just irksomeness, something to be endured. How often God's presence in the home, hitherto unrecognized, breaks out into flame and invades the daily, drab round of things, just to convince us of this very thing and to awaken us to the realities of the situation!

For instance, there comes into your home suddenly, swiftly and noiselessly, sickness, anxiety, or death, or a new young life is born into it. Then, whether as the ministrant of joy or sorrow, a hush of holiness comes into the home, and all around, in the common things, we see the bush blazing for awhile. Alas, alas that we ever let its light go out, that we ever turn our backs upon it! God plans these things just to convince us of the simple elementary truth of all this, that the ground whereupon you stand, your home, is always holy. Recognize it here and now by faith, and go back to recognize it daily, until it becomes the habit of your soul so to consider it! And your con-

duct will actually become holy by instinct, and so you will contribute to the same recognition on the part of others.

Those of us who are ministers doubtless find that one of our most searching and difficult duties is to counsel parents who come to us in regard to the alienation of their children from religion, and sometimes to advise children who find no sympathy in their homes, on the part of their parents, with their newly awakened Christian ideals. Such counsel as I am ever able to offer is always a variation of this:

"Try the beauty of holiness in your home!"

It has nothing whatever to do with sanctimony, nothing whatever to do with solemnity, with wearing dull clothes and speaking in an unnatural kind of way. The most natural thing for the child of God is to be holy, because his Father is holy. Children, try the beauty of holiness with your parents, especially if they do not openly recognize God in their lives! Let them see that because you have found God they have not lost a dutiful daughter, an affectionate son! Parents, let your children see the beauty of holiness in you! Let them realize that because you have found a friend in Christ, they have found a friend in you as well as a parent! My deepest conviction is that the beauty of holiness never fails to convince. You carry the conscience even when you cannot carry the approval of those who watch you, when your life is lived in this spirit, the spirit of Jesus Christ.

Business Life.

I would like to say, too,—for there are a good many business men here, and probably some business women also,—that business life is holy ground.

In face of all we know of it, perhaps that seems a somewhat paradoxical statement, but it is true. Business life for most of you may be just a matter of economic necessity, in which the orders of persons very often unsympathetic and unfeeling have to be carried out without question, because behind them there lurks the scarcely veiled shadow of unemployment and want. And for others modern business life is a stern battle, in which every man's hand is against every other man in predatory selfishness, in which you feel yourself being hardened, in which you know that your ideals are perforce receding from the foreground of faith to the background of regret. Many a Christian business man is today singing in his heart the coward's anthem. You know what that is:

> Oh for the wings of a dove!
> Then I should fly away, and be at rest.

That is the coward's anthem, for the man who wants to flee from the place in which God has put him is a coward. But when the wings of a dove are impossible to him, God would remind him that the wings of an eagle are available; that he can mount up into fellowship with him, in order to run and not be weary, to walk and not faint; that he may come down from the heavenlies to the earthlies, even to his business life, and make it holy. For it actually is holy ground since it is the place of God's appointment.

There is nothing inherently wrong in business. There is nothing inherently wrong in professional competition. Indeed, there is everything inherently right if it is conceived in the spirit of service. Believe me, the religion of Jesus is not a matter of services and hymns and public prayers: it is rather a matter of shops and houses, of offices and workrooms, of laboratories and consulting rooms, of law courts and exchanges, of hospital wards and school rooms! Believe me, the religion of Jesus has primarily to do not with churches and ordinances and sacraments and conferences like this: it has rather to do with things like pens and typewriters, ledgers and cash registers, tools and engines, brooms and kitchens, discounts and balances. These are the things that the religion of Jesus has to do with, and it is your business and mine in life to make all these things instruments of righteousness, media of holiness.

Of course temptations and difficulties and weariness and tests will certainly come to the man who looks upon his business as holy ground, who regards his shop as a sanctuary, his office as an oratory. But they will not find that man alone at any time who says, "I am here by God's ordering. He that sent me is with me." And they will not leave him as they find him. They will rather do something to refine and

discipline and control and build him up into the strength of a man of God.

Of course all this is a very searching test as to how men conduct their business who profess to regard it as God's work for them. Just as no man could sing a comic song in a church set apart for the worship of God, so when he realizes that his business-life is holy ground, his business conduct, whether he is an employer or an employee, must befit that view. And so will his life be made beautiful even in its contact with the most sordid things and the most selfish of men.

For whether your contact with men or women is in the home or in business, every relationship sustained is a vital Christian expression on your part. On holy ground we see the whole world as a brotherhood, the family of God, though pathetically ignorant of the fact; and we simply set ourselves to demonstrate this truth. You know that stanza so frequently quoted in this and other connections:

> They drew a circle and shut me out,
> Heretic, rebel, a thing to flout:
> But love and I had the wit to win,
> For we drew a circle that took them in!

That is what you will do all the time on holy ground. You will demonstrate even to the least responsive the fact and strength of Christian brotherhood. And who can doubt that in these days of overstrained individualism,—which of course I recognize is in part a reaction from the compulsory collectivism of the War,—when men and classes and nations are each madly trying to live unto themselves, one thing the Christian church can do, and hence must do, is to assert in the practical life of its members this doctrine of the holy commonplace, this doctrine of Jesus?

Student Life.

I should like also to say to any students who may be here that all this is true of student life too.

Your life as a student, in which perhaps the great peril of deadly irreverence lurks, may be and ought to be holy ground for you. You are feeling possibly the impact upon your old traditional belief of new discoveries in regard to natural forces, and the methods of creation, and historic processes, which all seem to make the world to you an infinitely more amazing place, and to appear as though it actually contained within itself that force which renders it independent of God. But let me say, as myself an older student, that immature knowledge is apt to become immodest. Immature knowledge is apt to conclude and to advertise its conclusion, "There is no God; these things are all self-explanatory," because it does not see that there is far more of God in the world than has yet been expressed in dogma and doctrine. Which, by the way, is no argument for giving up dogma or doctrine on the one hand, or for giving up studious research on the other. Such immature knowledge is apt to be immodest because it does not yet realize that God is not limited by the second causes through which he chooses to express himself. But so it is, and your every advance in knowledge should and may be an advance in the knowledge of him. Therefore, take your student life and regard every bit of it as holy!

You need not be silent to God about your difficulties. For he who made the mind rejoices in its eager questions. Your urge to know things is a divinely implanted instinct, and is never to be suppressed in the name of religion. You have not to crucify your mind in order to save your soul. You have rather to worship the Lord thy God with all thy mind. The ground you occupy as a student is holy. Only hold fast that which thou hast, that no man take thy crown! Do not let what you do not know interfere with the power, in your life, of what you do know! Let your study, fearless and thorough, be part of your worship! Do not hesitate to bring your intellectual losses as well as your gains to his feet! Do not hesitate to put the wine of new knowledge into the bottles of new purpose,—the purpose to do his will and to serve the interests of his kingdom! And you shall acquire your own authentic experience of God, which will actually unite you to all the saints in all the world, whether you utter their shibboleths or whether they utter yours, or whether neither they nor you speak the same things in just the same terms.

The Bible.

One other thing. Home life is holy ground, business life is holy ground, student

life is holy ground. I should like to say also in closing that the Bible is holy ground to every one of us.

Inseparable from our Christian experience, indispensable for our daily walk and life, we are all united in our need of the Word of God, and in the necessity of our daily coming to it for light and inspiration and food, for strength and guidance and assurance. Without necessarily presupposing or predefining any theories as to its origins or development on the human side, it is beyond all dispute that when we come to God's Word we stand upon holy ground. Here in these living oracles in all ages men have met God. They have found comfort and light and strength by which to live. They have found assurance and peace in which to die. For they record the only authentic words of Jesus. They are the only story we have of the divine love and of the uttermost lengths to which it went for the world's redemption. So come to this Word of God as to holy ground, and you will never go away without there falling upon your life some ray of the bush that burns and is not consumed, without receiving some of the dynamic heat which it generates!

You need not be afraid of modern thought in regard to the Bible. There is infinitely more danger, believe me, to be apprehended from modern thoughtlessness and indifference. There are difficulties here, of course; many difficulties. Holy ground is not always easy ground to stand upon. But difficulties in the Bible begin to look like something else when they are seen in the light of the moral and spiritual character of Jesus, who is himself the blazing and unconsumed Bush. It is certain that most of our intellectual difficulties about the Bible vanish, or at any rate lose their importance, when the heart is warmed at that fire. So come to your Bibles, taking off from your feet the shoes of pride and self-sufficiency and preconception, and meet God here! Then go away day by day from this holy ground to that other territory, equally holy, where you must actually do the will of God which here you learn and for which you are here made competent!

Aye, and even the ground of our sin and of our shame, even the ground that we are afraid to give a name to this morning, and are utterly ashamed to look upon, the ground that is strewn with the wrecks of our promises and the rubble of our discredited ideals and vows, is made holy because of the presence of the loving, seeking Saviour. Even the dark mountains of sin and unbelief and callousness are made holy ground by the tread of his pierced feet as he seeks out the place where his lost one is. What a wonderful view of life this is! If we can only catch it,—and God grant we may,—how different our life and our testimony are going to be in the days to come!

And I say to you in closing, to all who want—and that means to us all,—to live the Christian life after the pattern of our Lord and Saviour, do not wait for more favorable circumstances than are yours at present! The most favorable circumstances you will ever know are here and now. Did you come to Northfield feeling of how little consequence you are in the world, and how discredited your past professions have been? Did you come here feeling, "Of all the needy crowds in this place, I am the neediest and the weakest and the unworthiest"? Then, I pray you, turn aside and draw near; and in the silence which you yourself must organize by getting away from the throngs, meet God! Then remember that one man on holy ground with God is a majority in every moral issue of life! Remember that one man on holy ground with God means something beyond his own thought to God's plans, as did Moses! And go out from this holy ground of quiet worship to a holy home, a holy business life, and a holy pilgrimage, to do all that you have to do in the name of the Lord Jesus!

That is practical holiness. And all his invitations and all his commands are simply covenanted assurances of an adequate conveyance of power to the weakest for this end.

A More Excellent Way.

AMY R. THOMAS.

Contending for the faith?
Yea, earnestly contend,
But not with words alone,
For words may gender strife:
Contend by faith made manifest,—
A humble, Christ-filled life!

THE PARABLE OF THE KING'S HIGHWAY.*

Rev. J. D. Jones, D. D.

A certain man was going down from Jerusalem to Jericho. . . . . And by chance a certain priest was going down that way. . . . . A certain Samaritan as he journeyed came where he was. Luke 10. 30, 31, 33.

The titles we give to Christ's parables often strike me as curiously inadequate. We speak, for instance, of the Parable of the Wicked Husbandmen. I am not at all sure that it would not be more fittingly described as the Parable of the Patience of the Owner of the Vineyard. We speak of the Parable of the Prodigal Son, but it might at any rate with equal fitness be described as the Parable of the Elder Brother, or the Parable of the Forgiving Father. We speak of this exquisite parable which Luke has preserved for us as the Parable of the Good Samaritan, but it isn't only the parable of the Good Samaritan: it is also the parable of the robbers, the priest, the Levite, and the wounded man. The fact is, Christ's parables are so many-sided, they are so rich in suggestion, that no title does justice to all the aspects of truth which they teach.

The main purpose our Lord had in mind when he uttered this parable was to discuss the question of neighborhood and neighborliness. In answer to the scribe's question he wanted by this exquisite story to teach the people, first of all, who was neighbor to them; secondly, what it meant to play a neighbor's part.

Perhaps from the point of view of the main purpose of the parable "The Good Samaritan" is as appropriate a title as we can give it. Indeed, the parable has so worked itself into the imagination and conscience at any rate of the Christian world that in common speech "Good Samaritan" has come to be the recognized title for one who acts the neighbor's part towards the poor, the broken and the distressed. But in teaching this lesson about neighbors and neighborliness Christ did very much more.

One of the characteristics of Jesus is a certain wealth, affluence, almost overflow of power. You see it in his acts of mercy. It is enough for the average man to do one thing at once, but it seems as if one thing could not absorb or monopolize the energy of Jesus. He did good by the way. When going about one errand he would accomplish another in the process. When he went to raise up Jairus' daughter, virtue streamed forth from him to heal the woman who for twelve years had never known what a day's health meant. And the same affluence, the same overflow of wisdom is to be seen in his words. While intent upon one central truth he teaches many another by the way. And so it comes about that while teaching in his lesson about neighbors and neighborliness, he manages to sketch for us in a few sharp, deep strokes the picture of some of the travelers who walk life's way. The robbers, the victim, the priest and the Levite, the Good Samaritan, they are all permanent types. They travel the road still. I am not at all sure that you cannot divide the whole of mankind into these three classes, so that from this point of view perhaps the title my friend Mr. Silvester Horne gave to this parable is as apt and fitting as any. He calls it "The Parable of the Great High Road."

That is the point of view from which I wish to approach the parable this evening. I want to look at it as Christ's picture of the men and women who tread the great high road of human life.

Before, however, I begin to discuss the various travelers whom Christ sees walking along the way, I want to call your attention to this fact, that it is the moral characteristics of the travelers that interest Christ, and it is according to their moral characteristics that he differentiates and classifies them. Some people take delight, when the London season is on, in going into Hyde Park and watching the infinitely varied people who pass. The wealthy roll by in their carriages and motor cars, the poor trudge wearily on foot. The aristocrat and the plebeian meet there. Now there passes some one who bears a distinguished name, and next to him one of London's undistinguished poor. There are all the varieties of the kaleidoscope in the Hyde Park

* Northfield General Conference, 1924.
Dr. Jones is a Congregationalist minister in Bournemouth, England, a leading figure in English church life.

crowd. But it is the external aspect of that crowd that interests the spectators who sit on the seats and watch it. It is the infinite variety of appearance and dress, of condition and rank and race, that interests them. But if Jesus sat on one of those Hyde Park seats I do not think he would pay much attention to their external differences. Whether a man was rich or poor, aristocrat or plebeian, cultured or illiterate, white or brown or black, did not concern him at all. He had other far different standards of classification. He judged men by their moral characteristics. He was not at all concerned whether men were rich or poor: what concerned him was whether they were good or bad. He was not at all concerned as to whether they were of noble rank or of humble birth: what concerned him was whether they were selfish or kind. And so if he were to sit on one of those Hyde Park seats he would not classify the passersby as peers and commoners, idle rich and laboring poor, British, French, German, and so on. He would classify them all as wounded men, robbers, priests, Levites, or Good Samaritans. For, my brethren, though our Lord fixed the locale of this story as the road that went down from Jerusalem to Jericho, any road would do as well. The robbers, the wounded man, the priest and Levite, the Good Samaritan, they are not individuals,—they are types that walk our ways still. You and I may discover our own picture in one of these types. We are all of us either robbers on the one hand, or priest, Levite or Good Samaritan, on the other hand. That is how God sees us! He takes no stock of differences of position and education and birth of which the world makes so much. What God notices is the disposition of the heart. And the disposition of a man's heart is indicated by his attitude towards the wounded man.

With so much preface, then, and regarding the characters in the story as permanent types, I invite your attention for a moment to our Lord's picture of the travelers on the great high road.

The Victim.

I am not going to say very much about the victim. The wounded man is not so much a character in the story himself as a touchstone of the characters of others.

Dr. J. D. Jones.

This only I will say about him: I think Christ means us to infer that he was a rash and foolish person. "A certain man," he said, "was going down from Jerusalem to Jericho." Apparently he was journeying alone. Now no wise man ever took that journey alone, for the road from Jerusalem to Jericho was a dangerous road. Brigands infested it, and it had an unenviable reputation for the number of robberies and murders that took place upon it. Prudent people always traveled in companies large enough to ward off any danger of attack. But this man was in a hurry and could not wait, or he was headstrong and deliberately took the risk. His own rashness and weakness gave the robbers their opportunity.

In all this he is a type of multitudes of people who walk the great high road of life. If everybody was wise and strong the world would be much less full of human wreckage than it is. But everybody is not wise and strong. Some people are not wise at all, but very rash and headstrong. They laugh at all warnings. They flout advice. They say they are well able to take care of themselves. And so, like the traveler in this story, they deliberately venture into dangerous places.

Rashness is the peculiar peril of youth. The youth who is "on his own" in the big town will venture into perilous places out of sheer bravado. He will show his companions that he is no milksop! And so he ventures into evil company, into the tavern,

into the place of vicious pleasure,—and gives the robbers their chance!

Some are not strong at all, but very weak. Some are naturally weak: the weakness is ingrained. They have no force or resolution. They are weak in the very fiber of their being. The New Testament has a good deal to say about what it calls the "little ones" and the "weaker brother." Why there should be these differences of moral endowment is a question we cannot answer, but there the fact is. There are, as John Bunyan would say, Mr. Pliable, Mr. Little Faith, Mr. Fearing, Mr. Ready-to-Halt-on-the-road.

In addition to those whose weakness is ingrained, there are others whose very circumstances make it hard for them to resist temptation. What are you to say, for instance, of those whose early upbringing has been such that the very idea of purity is lacking? What are you to say of those women whose wages, if report is true, are so scanty that to keep body and soul together they are almost driven to courses of shame?

The world's highway is full of weak people, feeble and helpless people, and their very weakness and feebleness give the robbers their chance.

Now, my brothers, Christ classifies men and women by the way they act towards the rash and the weak and the helpless who travel the great high road. He divides them into three classes: there are the robbers, the priests and the Levites, and the Good Samaritans. There are those who victimize the weak, there are those who are indifferent to their need and distress, and there are those who minister to them and take care of them and help them tread in safety life's perilous way.

The Robbers.

First of all, there are the robbers.

This is what happened to the solitary traveler along the Jericho road, "he fell among robbers, which both stripped him, and beat him, and departed, leaving him half dead." They took advantage of his solitariness and weakness, and without pity or compassion well nigh did him to death.

My brethren, there are still robbers along the road. There are still evil people ready to take advantage of rashness and weakness, and lure the unwary traveler to his ruin. Do you remember that terrible picture of the evil man which the writer of the Book of Proverbs gives? "They sleep not," he says, "except they have done mischief, and their sleep is taken away unless they cause some to fall, for they eat the bread of wickedness, and drink the wine of violence." There are people in the world like that: they are intent on mischief, you can trace their journey through life by the ruin they leave in their wake.

John Bunyan's great allegory, you remember, is a story of a road and a traveler upon it. The road, in the dreamer's phraseology, is the road between the City of Destruction and the City Celestial: in other words, it is just the journey of this life of ours. And according to John Bunyan, the road is beset with danger. At certain points in it the pilgrims were met by those who sought to lure them from the way—to the destruction of their souls. Christian was tempted by Mr. Worldly Wiseman, and by Demas at the silver mine. Faithful was assaulted by Wanton, and afterwards by Adam the First with his three daughters, the Lust of the Flesh, the Lust of the World, and the Vainglory of life. Standfast was assailed by Madame Bubble. And Worldly Wiseman, and Adam the First, and Wanton, and Bubble walk life's ways still, and lie in wait for souls. They incarnate themselves in evil men and women.

There isn't a man of us in this congregation this evening who hasn't met with the robbers. For remember this, my brethren, the worst robbers are not those with whom the law deals.

> Who steals my purse steals trash; 'tis something, nothing;
> 'Twas mine, 'tis his, and has been slave to thousands;
> But he that filches from me my good name
> Robs me of that which not enriches him,
> And makes me poor indeed.

A good name! A good reputation! A good character! To rob one of these is the wickedest theft of all, and the man who commits that theft may never stand before a magistrate or become acquainted with a prison cell. The persons who rob their fellows of purity and honor, chastity and truth,—those are the robbers! And they

are to be found in every rank and place. J. R. Lowell said of an English duke that his very influence was a blight; that he never came into contact with any one but he defiled his soul.

The robbers, who are they? The evil companion in the shop who tempts a younger, weaker lad or girl into vicious courses, he is the robber! The sweater who by impossible conditions of labor drives his employees to sin and shame, he is the robber! The man who pollutes the minds of other folk with foul and impure speech, he is the robber! The man who lures an innocent lad to drink, he is the robber! There is no wreckage or ruin like that which these heartless, callous robbers work. You can see their victims all about you,—the broken, the drunken, the defiled: there they are, the robber's handiwork!

"Look at that," says one of the characters in a recent novel to another, and he pointed to a young fellow with bloated face, sleeping the sleep of the helplessly drunken, "that's your work!"

He had been the first to tempt the lad to drink.

I say, no human stigma is attached to men who rob their fellows of their purity and honor and good name, who defile and pollute their immortal soul, but God knows them, God marks them, and God will punish them.

I can understand Paul's shuddering horror of ever becoming even inadvertently a "robber." I can understand his passionate declaration that he will neither eat meat nor drink wine nor do anything whereby a brother is offended or made weak, for there is a stern and terrible word of the Lord Jesus to this effect: "Whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck and that he should be sunk in the depths of the sea!"

The Priest and Levite.

In the second place, there are the priest and the Levite. "And by chance a certain priest was going down that way, and when he saw him he passed by on the other side; and in like manner a Levite also, when he came to the place and saw him, passed by on the other side."

Now I am going to lay no stress at the moment upon the fact that the next two travelers were priest and Levite respectively, though of course it has its significance. It is meant that practice often fails to correspond to profession, that kindness often fails to be forthcoming from persons from whom we have every right to expect it. The priest and the Levite were both of them ministers of religion. The religion of which they were ministers inculcated humanity and helpfulness. If helpful kindness was to be rendered to the stricken man by any one, these were the two men to render it, but instead of that they paid no heed to his distress. There he lay weltering in his blood, but for all they cared, or at any rate for all they did, he might have died. They passed by on the other side and did nothing.

All this, of course, has its special application to us who are professing Christians and members of churches. We are like the priest and the Levite in the parable. We profess a religion whose chief and great commandment is love. If any one ought to show a kindly concern for the wounded and the stricken and the fallen, it is the Christian. And yet the suggestion is often made that Christian folk are strangely indifferent to the misery and distress all about them. Of late in one of our religious weeklies there has been a bit of a correspondence as to whether men of the world were not kinder and more helpful than the average Christian. I do not believe myself that the charge is true, but Christ's selection of the priest and the Levite as the two men who were guilty of this callous neglect may well cause us to search and try our own hearts.

My brethren, philanthropy is an integral part of religion. A selfish Christian is a contradiction in terms. The man who can walk unconcerned through life and not stretch out a hand to help and succor the wounded by the way, has denied his faith and is worse than an infidel. To him Christ will surely say, despite any profession of religion, "Depart from me, ye that work iniquity!"

But I pass with that bare word the more specialized reference implied in the selection of the priest and Levite, just to call

your attention to this, that if the robbers stand for those on life's great road who do hurt and harm, the priest and the Levite stand for those who do nothing, those who are simply indifferent to the world's misery and distress. And if the "robbers," those who set out to do deliberate harm, those who lie in wait to destroy, are few, the "priest and Levite," those who walk through life unconcerned and who pay no heed to the wounded who lie all about them, are a great multitude. Indeed, I do not hesitate to say that the priest and the Levite constitute our great difficulty. The greatest barrier in the way of the coming of Christ's kingdom is not the malign activity of the few, but the stolid indifference and the crass selfishness of the many. It is not the people that do harm, but the people who do nothing, who are the biggest obstacle. There are multitudes of people who live as if there were no broken and wounded folk to be helped and saved. For all they care, for all they do, there might be no such thing as misery and poverty and sin and shame. They pay no heed to it. They pass by on the other side and do nothing!

This unconcern is partly due to ignorance. People are unconcerned about the misery at their door because they never come face to face with it. That is how I account for the apathy of England in face of the ruin wrought by drink. People do not realize the havoc it creates. I believe that if in a sort of panorama English people could see its results, if they could have a vision of starved children and broken-hearted women, if they could see the hosts of criminals it makes, if they could see that appalling procession of 60,000 men whom it consigns every year to an untimely grave,—I believe if the whole ghastly truth could be brought home to them, English folk would rise in their strength and sweep the destroying traffic from the land! But they don't realize, and so they don't care.

And the unconcern is partly due to selfishness. Men and women do not want to know about the misery and pain about them. It interferes with their ease. They don't want to be reminded of the "wounded man": it makes them uncomfortable. Like the old Persian king, they close their eyes to all the need and distress.

They live for themselves, they think of themselves,
Of themselves and none beside,
Just as if Jesus had never lived,
As if he had never died.

But whatever the cause of their unconcern, there they are, a whole multitude of them. They are not actively mischievous, they simply do nothing. The priest and the Levite did no harm to the wounded man, they simply passed him by.

Now what shall I say of the vast class represented by priest and Levite? Just this: neglect is damning sin.

Christ's main contention is with the negatively good. Our Lord's sternest warnings are addressed not to those who have flagrantly sinned, but to those who do nothing, the people who do no good. It is not enough to refrain from harm: if we are to satisfy Christ's standard we must be actively beneficent.

My brethren, I am not afraid that any of my audience will be reckoned amongst "the robbers," but I am honestly afraid lest some of us should be found among "the priests and Levites." I am not afraid that you will deliberately plot and plan ruin, but I am afraid of selfishness and unconcern. Once again I repeat, neglect, indifference, do-nothingism is a damning sin. That was the condemnation of the priest and Levite. That will be the condemnation of every selfish life in these days of ours. "Inasmuch as ye did it NOT to one of these least, ye did it NOT to me!"

The Good Samaritan.

But in the third place, there was the Good Samaritan. "A certain Samaritan as he journeyed came where he was. When he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him."

I pass by the point that he was a Samaritan who did all this. If you sometimes fail to find kindness where you had every right to expect it, you sometimes discover it where you never looked for it. Notice simply this, that if there are "robbers," men intent on mischief, on the road, and "priests and Levites," men who in their self-

ishness pay no heed to the "wounded man," there are also, thank God, occasional good Samaritans, men who make it their business to minister to the weak, to lift up the fallen, to care for the wounded, to help them to tread in safety life's perilous way!

The greatest "Good Samaritan" of them all was Jesus. "The Son of man came to seek and to save that which was lost." The lost, that was the man Christ was after. He made that his business, to seek and to save the lost. The Lord never passed a wounded man by. The robbers had done their deadly work on publican and sinner, on Zaccheus, on Mary, on the penitent thief, but I see Jesus kneeling by them, half dead as they were, binding up their wounds and taking saving care of them.

And many another has followed in the steps of Christ. If there are men and women who seem to live to do evil, there are others who live to do good. You remember Mr. Greatheart in Bunyan's allegory. Greatheart is simply John Bunyan's Good Samaritan. He guarded the defenceless, he fought the battles of the weak, and if Christiana and her children, and Mr. Ready-to-Halt, and Mr. Fearing, and Mr. Little Faith made the journey safely, it was because Greatheart helped them on the way. And we have Greathearts still. We needn't go to history. There is no need to talk of John Howard and his care for the prisoners, or of David Livingstone and his care for the Negro, or of Andrew Reed and his care for the orphan, or of Florence Nightingale and her care for the soldier. Their saving, helping work was magnificent, conspicuous, never to be forgotten. But there are humble men and women who are intent on the same gracious work. Wherever the wounded man is, you will find them by his side. Wherever there is trouble, they are there with their sympathy. Wherever there is poverty and need, they are there with their gracious help. Wherever there is shame and despair, they are there with words of comfort and cheer. Wherever they see a man down, they are swift to stretch a hand to lift him up again. These Good Samaritans, thank God for them! They go about doing good, and they come to Zion, not solitary or alone, but accompanied by bands of pilgrims whom they have helped to heal and bless and save.

AT EVENING TIME.

Days of my age.
Ye will shortly be past;
Pains of my age,
Yet awhile ye can last;
Joys of my age,
In true wisdom delight;
Eyes of my age,
Be religion your light;
Thoughts of my age,
Dread ye not the cold sod;
Hopes of my age,
Be ye fixed on your God!

—St. George Tucker.

Here, then, is the great high road. Here are the travelers on it,—robbers, priests and Levites, Good Samaritans. My brethren, in which class are we? Which of these figures represents us? Robbers? No, I will not believe that! Priest or Levite? Can it be that we have lived selfishly, and that for all the trouble we have taken men may have perished, broken and destroyed by the terrible enemies that beset life's way? Or Good Samaritans? God grant it! My brethren, there are bruised and broken folk all about us. Oh that it may be said of us that we never passed a wounded man by, but that like Jesus we lived not to be ministered unto, but to minister!

But possibly there may be some present who feel that they themselves are the wounded man. The robbers have been at work upon them. They have been stripped of their honor, their truth, their chastity, their good name. Have I a word for them? See, I have! The Good Samaritan still treads the road. There are loving human hearts ready to give their sympathy to you. And if you feel your hurt is beyond human helping, the greatest Samaritan of all still walks the road. Jesus of Nazareth passeth by. If you will let him, he will pour into your wounds his oil and wine, and will take care of you.

If you will let him! Call to him, my wounded brother! There is no wound he cannot heal. There is no despair he cannot transfigure into hope! Half dead though you are, this Good Samaritan can make you whole, and you shall resume your journey along the road, and come at last with singing into Zion and everlasting joy upon your head!

JESUS CHRIST'S SOLUTION OF LIFE'S MAJOR PROBLEMS.*

II. HOW CAN I DEEPEN MY SENSE OF GOD?

Rev. James Gordon Gilkey.

Here is one of the most pressing and one of the most vital problems modern young people confront. Let me read you part of a letter that was sent me three or four years ago. I was asked to give a course of lectures in one of our Eastern colleges, and the president of the Y. W. C. A. in the college, in answer to an inquiry of mine, sent me this description of religious conditions in that institution. I think it applies to most of our schools and colleges today. This girl wrote:

"I wish I could give you in some way a realistic picture of the religious life of our college. Our Christian Association is strong in many ways, and is rather popular, but those of us who have its real interests at heart have felt all along that it is missing out in giving any real religion to the college. You know what I mean. Not meetings, not altruistic work, not social service, but something vital and personal that will make a difference in the way the girls live. Just now all the girls are in the usual state of religious perplexity. The required course in philosophy is just over, leaving behind its despairing train of students, who have been made to think for the first time, and now think they have no beliefs left. Most of the girls feel that it is impossible to reconcile the undeserved misery in the world with the teachings of Christ. The result of it all is that our college is a place where the girls have perfectly respectable ideals, and believe heartily in social service, but where Christ is almost unknown, and where a definitely personal religion simply doesn't exist. . . . . The situation in our school is really this: we all want to believe something, but we don't know what it is, and none of you seem able or ready to help us."

Please notice that the girls of this college appreciated two phases of religion: they all had perfectly respectable ideals, and they all believed heartily in social service. Any man who went there to preach and began to speak about the importance of living a thoroughly decent life, was talking about subjects with which all the girls agreed before he began. And any man who went there and spoke about the importance of social service work was repeating an old story.

What these girls wanted was that other aspect of religion which you and I call the mystical or the spiritual aspect. As this girl said, "A definitely personal religion simply doesn't exist here." The thing those girls were trying to find was a way to deepen their sense of God, and develop that element in their religious life which is not social service, and which is not personal character, but rather the consciousness of communion with the God who, as I tried to say yesterday, is living and active in the world today, for ever working in us, around us, beyond us, all the time.

Now, if this is a representative gathering of American girls from schools and colleges, I think it is safe to say that that is the problem of most of the girls here. You all believe in social service. You all have perfectly respectable ideals. The real question is how to deepen your spiritual life, your consciousness of God. That is what I want to talk about this morning.

Let me begin by trying to define for you what I mean by the sense of God, or the consciousness of God. Many fine young people are greatly worried over their spiritual life, because, as they say, "we have never had any peculiar experience that suggests a contact between our life and the life of God." When any speaker talks about deepening the sense of God, they instantly begin to think of the spiritual life in terms of something which is either psychologically or philosophically abnormal and unsound.

By the sense of God I mean nothing which is in any way abnormal, peculiar or unusual. Let us be perfectly clear on that point! I myself have never had anything

* Northfield Young Women's Conference, 1924.

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that approximates a vision. I have never heard voices. I have never seen any strange apparitions.

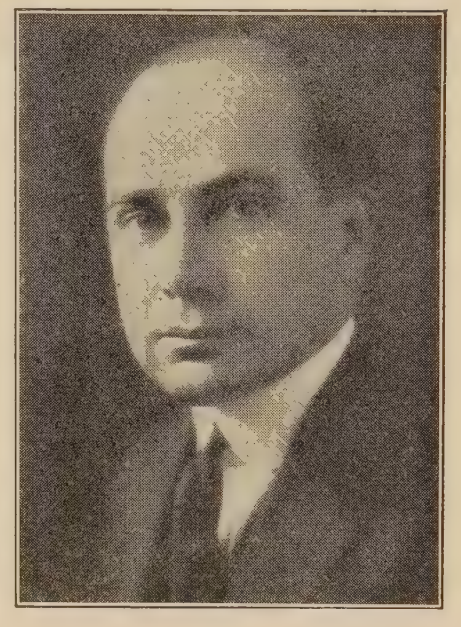
What is the thing we mean by the sense of God?

Here is a boy 15 years of age, who is going to college three or four years from now. His father knows intimately one of the fine professors in that college, a man whose influence over the lives of young men has been a profound force for good. That boy's father tells him about this professor whom he will know when he gets to college. The boy has a certain mental acquaintance with that man, a man he has never seen, but about whom he has heard a great deal. We can say he is "intellectually acquainted" with him.

By and by that boy reaches college. What happens? When he begins to take courses under this teacher, meet him personally, understand his interpretation of life, appreciate the thing that he is trying to do, what happens? A friendship that was begun by a description older people gave younger people, changes from a purely intellectual thing to something vital and personal and real. The boy himself comes to know that professor, understand him, appreciate him, and by and by honor him and love him. Is there anything queer and abnormal about that? Not at all! It is the change from acquaintance to friendship, the transition from an intellectual understanding to a personal appreciation.

Now, try to keep that imperfect analogy in mind, and then think of a verse like this one of Paul's, "I know him whom I have believed." There you have exactly the same transition. Paul begins by knowing something about Jesus, believing certain things of him. He ends by feeling that he has a personal appreciation of the life of the living Christ. Or take that marvelous verse from the Old Testament: "We have heard of thee with the hearing of the ear, but now our eyes see thee." There you have the same transition.

When you think about the development of your sense of God, think of it in those terms,—the gradual deepening of your understanding of God, your sense of his reality and his nearness, your understanding of his purpose and your desire to coöperate with him.



Rev. James Gordon Gilkey.

Perhaps I can suggest this normal type of mysticism by a bit of poetry that is doubtless familiar to a great many of you. You remember the wonderful lines of Wordsworth:

> . . . . And I have felt
> A Presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose glory is the light of setting suns
> And the round ocean and the living air,
> A Motion and a Spirit that impels
> All thinking things, all objects of all thought,
> And rolls through all things.

There is Wordsworth's consciousness of God. Nothing queer, nothing abnormal about that!

You will agree that every normal young person has moments in his or her life in which God, interpreted in this way, is indubitably real. I doubt very much if there is a single person here this morning who is not able to look back in his or her life, and say, "Well, for once I really was sure of God! I felt God." We all have moments in which this consciousness of God is indubitably real. Do you know that wonderful line in one of Sidney Lanier's poems, in which he says there are hours in which "we know that we know"? You

have had them. Or, if you turn from a poet to a philosopher, take this beautiful sentence from William James: "My sense of God is vague and indistinct, and fluctuates constantly, but if it were taken from my life there would be a profound sense of loss." There you have the same testimony. We all have moments in which we know that God is real and near.

One of the great things about coming to a beautiful spot like Northfield is that here we come in contact with nature in some of its most beautiful moods. You all have enough poetic imagination to respond to the appeal of nature in these finest moods, and under that inspiration you surely have moments when you are perfectly sure of God.

You remember that little poem of Thomas Edward Brown's:

A garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Ferned grot—
The veriest school
Of peace; and yet the fool
Contends that God is not.
Not God! in gardens! when the eve is cool?
Nay, but I have a sign:
'Tis very sure God walks in mine.

You have had that experience. I have had it.

The problem, therefore, that I am talking about this morning is not the problem of putting into your life something that is not there already. The problem that I am talking about is the problem of developing a latent consciousness of the divine. I am talking about the ways by which that consciousness of God which comes to you in your best and most normal moments now and then, can be made more permanent, more steady, more consistent. Surely that is something sensible and normal.

I would like to give you four suggestions for deepening your sense of God, or making your moments of spiritual consciousness more frequent and more lasting in your life.

Limitations of Your Personality.

First: Remember that you must make allowance for the limitations of your own personality.

That may seem a rather meaningless remark, but here is one of the most important facts for us all to remember.

What is one limitation of your personality? There is the obvious limitation of youth. We cannot expect to have, at 18 or 20, the vivid consciousness of God that only time and experience can bring.

A generation ago there was a brilliant young minister in Scotland named George Mattheson. He left in his diary a record that has always been a great help to me. He wrote:

"At one time when I was in the early twenties I came to the conclusion that I was an absolute atheist. This was after I had been ordained to the ministry, too. I realized with a thrill of horror that I was sure of nothing, neither of God nor immortality. I went to the presbytery and offered to resign from my pulpit, but the members of the presbytery said they would not accept my resignation. When I asked them why, they replied that I was a very young man, and that by and by I would change. They were right. I have changed."

That was the man who wrote the hymn that you were singing a few minutes ago, "O Love that wilt not let me go!"

The next time you have religious doubts, the next time you feel that the sense of God is a psychological delusion, remember that you must make allowance for your youth, just as George Mattheson had to make allowance for his! He gave himself time to grow spiritually, and finally a day came in his life when he wrote one of the most beautiful hymns of mystical religion that is found in our hymnals.

Another limitation that you must remember is the limitation of your own temperament. God has made each one of us indescribably himself, each one of us slightly different from any one else. What is a religious or mystical experience for one may not be a religious or mystical experience for another. Girls and boys who have what I would call a practical temperament, must not aspire to that vivid and colorful experience of God which people who have a poetic and an imaginative temperament may have.

I can illustrate this principle by a passage from Thomas Hardy's "Tess of the D'Urbervilles." Tess was a person with a very imaginative temperament. She was dis-

cussing spiritual matters with a dairyman who had a practical, hard-headed type of personality.

"I don't know about ghosts," Tess was saying, "but I do know that our souls can be made to go outside our bodies while we are still alive."

The dairyman removed his hard gaze from Tess and fixed it heavily on his wife.

"Now, that's a rum thing, Christiana! To think what miles I've tramped o' nights these last thirty year, courting or trading or going for doctor or for nurse, and never had the slightest notion of that until now! Never felt my soul rise so much as a inch above my shirt collar!"

There you have the contrast between two radically different temperaments: Tess—imaginative, sensitive, poetical, responsive to the slightest stimulus from the world outside or the marvelous world within; the old dairyman—impervious to the overtones of life.

In any group of young people you will find the same two temperaments. If you have one of those splendid, practical temperaments, do not worry if you find that people who are instinctively imaginative and poetical in their temperament can feel a lot of things that you cannot feel at all! That is nothing to be worried about. God will speak to you in one way, and to someone else in another way.

Do you remember those lines of Lowell's in which he describes this fact? Lowell was a man who had a rather practical temperament. What was his experience of God?

I that still pray at morning and at eve,
Thrice in my life perhaps have truly prayed,
Thrice, stirred below my conscious self, have felt
That perfect disenthrallment which is God.

Three times in his life! Other people might have had it every day, he had had it three times. But that was nothing to worry about. God had given him a particular kind of temperament, and God spoke to him in his own individual way.

Here is another allowance you must make: you must be sure to make allowance for moods of spiritual exhaustion. If any of you are as fond of playing golf and tennis as I am, you know that one of the things a person must reckon on is that if he gets too tired, his physique will not respond to the demands he makes upon it. We all have moods of spiritual exhaustion too. A person's spirit gets tired just as quickly, perhaps more quickly, than his body.

In one of Victor Hugo's novels there is this suggestive bit of conversation.

"Do you believe in God?"

The answer comes: "Yes! No! Sometimes!"

That is absolutely true to life. In your finer moods of spiritual exaltation God will be as real to you as I am now. In the moods when you are tired God will be as strange and far-off to you as a person walking in the fog on the other side of the street. That is nothing to be afraid of.

When you find yourself in one of these exhausted moods, give yourself a chance to rest! Give your spirit time to regain poise!

The other day I found in a new volume of poems a beautiful verse that describes vividly these fluctuations of our power.

Some days my thoughts are just cocoons,
All cold and dull and blind;
They hang from dripping branches in
The gray woods of my mind;
And other days they drift and shine,
Such free and flying things,
I find the gold dust in my hair
Left by their brushing wings!

The next time you are tempted to give up the quest for faith, say to yourself: "I am a little tired spiritually. I need to rest." In the middle of a conference like this you will usually find a number of people who have become tired out spiritually, and for whom all religious thoughts begin to seem gray and dull. Is that anything strange or inexplicable? Not at all! All of us must make allowance for the limitations of our personality,—youth, temperament, and above all moods.

The Highest Level.

Here is the second suggestion: If you want to deepen your sense of God, put your life on its own highest level and resolutely keep it there!

That is one of the things about which Jesus spoke often. "Blessed are the pure in heart; they shall see God." What does Jesus mean? He is not making any narrow definition of purity. He is referring to the people who are rigidly excluding from their lives everything unworthy, who are delib-

erately trying to keep themselves at their highest level. He says such people are the ones who see God.

If you want the consciousness of God in your life, you are asking for the very finest and highest thing in religious experience. You must be prepared to pay the price for it by living at your best. That means taking out of your life such things as deliberate meanness, deliberate sarcasm, deliberate unkindness to other people.

One thing that will lift your life to its best is the cultivation of moments of silence and meditation. I found the other day a verse by Walter Rauschenbusch which illustrates this point clearly. Rauschenbusch was one of the great prophets of the new social order in America. Many people have the idea that those of us who are interested in social service cannot at the same time have a strong spiritual life. This poem shows the mistake such people make.

"In the castle of my soul there is a little postern gate, where, when I enter, I am in the presence of God. In a moment, in the turning of a thought, I am where God is. When I meet God there all life gains a new meaning. Great things seem small, small things great. Lowly and despised things are shot through with glory. My troubles seem but the pebbles on the road. My joys, they are like the everlasting hills. All my fever is gone in the great peace of God, and I pass through the door from time into eternity!"

How did Rauschenbusch gain such a sense of God? Listen to the first line of his verse: "In the castle of my soul there is a little postern gate where, when I enter—." That is the secret. Moments of silence, meditation! If I were to give a practical suggestion to all of you for the cultivation of your own personal religious life, it would be this: Make it a rule next year in school to go into your room, lock the door, pull down the curtains, and stay absolutely alone for five minutes each day! Sit there perfectly quiet, perfectly relaxed, and wait! If you will do that every day for a year you will begin to know a great deal more about the presence of God, and the thing that the Old Testament calls "the still small voice."

Here is one other suggestion about putting your life on its own best level. There are a number of us who, if we want to rise to our own highest level and there meet God, do it by silence and meditation. And other people find God in a very different way. They look about, discover someone who needs their help and then say, "For their sake I consecrate myself."

Here is a letter published by the Red Cross during the war. It originally was written by a wounded French soldier to an American girl to whom he was engaged. The Red Cross detachment that went out to bring in the wounded arrived too late to save this soldier and found this unfinished letter by his side. The young fellow had written:

"There are two other men lying near me, and I guess there isn't much help for them either. One is an officer in a Scotch regiment, and the other is a German private. They were hit after I was, and when I came to I found them both bending over me, rendering first aid. The Scotchman was pouring water down my throat from his canteen, and the German was endeavoring to staunch my wound with an antiseptic preparation given him by his own medical corps before the attack began. The Scotchman had one of his legs shattered, and the German had several pieces of our shrapnel in his side. I guess there isn't much hope for them either, but in spite of their suffering they were doing their best for me. When I was fully conscious again the German gave each one of us an injection of the morphine that his doctor had given him before the battle in case of emergency. The morphine eased the pain for all of us, and we all began to talk in English. About home, of course. Both the German and the Britisher had been married just a year."

There the letter stopped. Here were men who were doing all they could for each other. What does John say about such self-effacing love? "Every one that loveth is born of God, and knoweth God." If we want to know God, try the way of self-forgetful service in Christ's name! It is on the road of the cross that many people gain their first glimpse of God.

Look Inside.

Here is the third suggestion: Drop your ideas about making a spectacular discovery of God outside your life! Begin to look

inside, and see if you cannot find him already at work!

It is a great moment in the life of a modern man when he breaks away from the medieval belief that God is to be found in such things as volcanoes, earthquakes, catastrophes, dreams, visions, trances and quaint coincidences. It is a great moment when he begins to look for God in the finest and most normal aspects of inner spiritual experience.

Madam Guyon, the great French mystic, had a great deal of trouble at first developing her consciousness of God. Finally she went to an old Franciscan friar and asked him what the matter was. He gave her this excellent advice:

"Madam, you are searching without for that which you already have within! Accustom yourself to finding God within your own heart, and you will discover him there every day!"

Many of you are looking for God in the world outside. Instead, turn your gaze within. What do you find in your own heart? You find a yearning for God. "Thou hast made us for thyself, and our hearts are restless until they find their rest in thee!" That yearning for God is the beginning of your discovery of him. And if you will look deep within your heart you find another thing, a fine ideal for yourself.

You remember that poem of Longfellow's, about a boy's dream:

Often I think of the beautiful town
That is seated by the sea,
Often in thought go up and down
The pleasant streets of that dear old town,
And my youth comes back to me.
And the voice of a Lapland song
Sings on, and is never still:
A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts.

I remember the gleams and glooms that dart
Across the schoolboy's brain,
The song, and the silence in the heart,
That in part are prophecy and in part
Are longings wild and vain.
And the voice of that Lapland song
Sings on, and is never still:
A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts.

Who gave you those long, long thoughts? God did. There is God, already in your life. Look for him in your longing for him, and in your desire to make the most of yourself! Look for him in your instinctive willingness to sacrifice yourself for the sake of others! Every one of us would be only too willing to make this prayer, "O God, take my life, use it for the service of the world! Help me to make the most of myself for the sake of those who love me and need me! In Christ's name." Who gave us this spirit of sacrifice? God. In these higher spheres of our normal spiritual experience we find him.

Shall we not open the human heart,
Spread its doors till the hinges start?
Stop our worrying, doubt, and din,
Hunting heaven and dodging sin?
There is no need to look so wide:
Open the door and stand aside,—
And God comes in!

God Is Near.

The fourth suggestion is this: If you want to deepen your sense of God, remind yourself that God is always surrounding your life, whether you realize it or not.

Most young people have the idea that God is off somewhere in the distance, and that they must go and rouse him from his apathy. Then, perhaps, he will come into their life. What a strange mistake! God is more anxious to come into your life than you are to have him. He is around you all the time, trying to crowd his way into your consciousness.

Let me give you this illustration. Here is a man who owns a cabin on Mount Tom. He went there last October, and nailed the cabin up tight so that the snow and the sleet would not get in. He boarded up the windows, put paper around the casings, and locked the door. Now he has returned to open the cabin this summer. He stands there beside the open door at the very top of the mountain. He wants to get some fresh air into the cabin. How is he going to do it? Must he stand there and plead with the fresh air to come in? All he needs to do is open the doors and windows, and the air will do the rest.

Many of you have been thinking that you must tease God to enter your life, prevail on him to do something for you that he is not over-anxious to do. If that is your idea, read again the 15th chapter of Luke. There is Jesus' picture of God. God is more anxious to do things for us than we are to have him. One sheep in a hundred gets lost. Do the other sheep have to

persuade the shepherd to go and look for the missing member of the flock? The shepherd wants to do it; he starts even before the other sheep know that one is gone. Does the prodigal son have to implore his father to come out and give him welcome? "While he was yet a great way off, his father saw him, and ran, and had compassion on him." "Everyone that asketh receiveth, he that seeketh findeth." "Behold, I stand at the door and knock! If any man open the door, I will come in, and sup with him, and he with me."

(Remaining addresses in this series:
III. How Can I Find God's Plan for My Life?
IV. Sources of Surplus Power.)

LAW AND GRACE.*

Rev. F. W. Norwood, D. D.

The law was given by Moses, but grace and truth came by Jesus Christ. John 1. 17.

Law and grace abide forever together. They are not contradictory, but complementary. Grace succeeds law; it does not supersede it.

Law always is there, as the trunk of the tree always is there. When its hidden life is bursting forth in spring in foliage and flower and fruit we are apt to forget the body of the tree, but it is there.

Law is the foundation, grace is the superstructure. Indeed, law is more than the foundation,—it is the framework also, compact of uprights and girders, upon which symmetry and elegance finally display themselves. But law and grace abide for ever together as the foundation and the framework of the building abide with symmetry and comfort, yet in the tout ensemble, or totality, we lose sight of them. Their place is to become less obvious, that the Architect's divine idea may shine forth. The final word is grace, the final aspect of God's purpose is grace!

They err who tell us in Christ's name that the law is abolished. He did not say so. He said, "Till heaven and earth shall pass away, no jot or tittle of the law shall pass." He did not set himself in opposition to Moses: he came to fulfil, not to destroy the law. Moses bare witness of him, he said, and he bare witness of Moses. They who seek to separate grace from law are as those who would take away the superstructure of a building from its foundations. They are as those who would pluck a flower from the plant that bore it, thinking to appropriate its beauty, only to find they have also hastened its perishing. Law and grace cannot be separated; they are together as the root and the fruit are together.

These are two thoughts that naturally come to our minds as we read this passage which we have taken for a text: the thought of the book and the thought of the personalities.

Moses and Jesus dominate the book. Its first part, which we call the Old Testament, is Moses' part; its second part, the New Testament, belongs to Jesus. Without the book neither Moses nor Jesus would be known with power among the sons of men.

There is a massive symmetry about the Bible, and an innate genius. In spite of what the higher critics have told us about the varying ages and varying values of its component parts, there is a rugged structural beauty and an innate genius about the book even as it stands.

Its divisions are: the law, history, the poetic books, the prophets, the Gospels, the literature of the apostles, and the Revelation.

First the law, as the root of the tree. Then history, as the upreaching of men's hands into the blue heaven, whether willing or unwillingly making manifest in life and deed the foundational law. Then poetry, as the out-flowering of the tree. Next prophecy, as the forth-sending of the seeds to spring again in new beauty in the future. Then the gospel, as the revelation of the perfect Flower, and the Acts and the letters of the apostles, as the beginning of hu-

* Northfield Women's Foreign Missionary Conference, 1924.

Dr. Norwood is minister of the City Temple, London: Dr. Joseph Parker's old church.

manity's effort to keep and hold and reproduce the beauty they have seen; and, above all, the arch of a great revelation, dimly seen but deeply conceived, in which beauty and truth are known to be one at last.

This is the plan of the Bible,—an unconscious plan if you will; this is the drama of the ages. If the gospel had come first in the story, and the law last, the book would have been a "a frustrate ghost." Law first, yet always unto the end; grace later, yet even in the beginning. Law is the prologue, grace the epilogue. Law is the deep bass note in the prelude: strident, compelling, melting into subtler harmonies as the music proceeds. Grace is throbbing even in the prelude, but swells to its climax. Moses is the deep bass solo in the prelude, and Christ is the full chorus, as the theme reaches its ultimate expression.

They do not defend the Bible well who would have us think of it as a post rather than a tree. There are some men who seem to want to preserve the Bible as though it were some massive post planted in the earth, and ever to remain so. It is a tree! Its roots take deep hold on the past, and its branches reach up and out, no man knows yet how far. All the branches are not yet formed, and all the fruit is not yet manifest.

Let the Old Testament and the New Testament abide for ever together, and yet do not forget that even the New Testament is not a finished book! In the last glimpse we get of the risen Jesus we see him breathing the Holy Spirit upon men. The supreme test of the Bible's vitality and inspiration is the manifestation of its spirit in the folk who love it and read it.

Some one has said quaintly enough that there is a "fifth gospel."

> "You are writing a gospel,
> A chapter each day,
> By deeds that you do,
> By words that you say.
>
> Men read what you write,
> Whether faithless or true:
> Say, what is the gospel
> According to you?"

Maybe it is the "fifth gospel" that will save the world at last! What if the purpose of the other four is to inspire the fifth? What is the ultimate value of the fourfold gospel that tells the story of the life of Jesus as he lived it two thousand years ago, if men and women are not so living today as that they know and other men know that Jesus lives still? That is not to supersede the gospel as we read it in church, but to vindicate it: to establish the written gospel by that which is inscribed upon the tablets of the heart, to demonstrate by our own inspiration the inspiration of the book.

Dr. F. W. Norwood.

The Bible is a tree. I know not how deep its roots may go, I know not how high its stem may yet reach, or how far its branches may yet spread, but I know that as we seek to manifest in deed and word our interpretation of the gospel, we must keep ever in mind these two great themes of law and grace.

There are those who practise the law but have no grace, and there are those who seem to be full of grace but have no central law. If one had to choose between the legalists on the one hand and the sentimentalists on the other, one would scarce know how to choose. Both of them plague a distracted world. If one had to choose, perhaps one would choose the legalist. Better the hard Pharisee who keeps the law than the glittering but not less hard

sentimentalist who despises the law. We may live without grace, we cannot exist without law. Law may have been given by Moses and grace by a fuller revelation, but it is not a demonstration that abolishes the premises. Even Paul did not think that, though he is often quoted as one who in the glory of his discovery of grace declared the law to be abolished. No! Paul said, Love fulfils the law, and he might have said with equal truth, Grace fulfils the law.

Jesus Kept the Law.

So we come to the two great personalities in the text, Moses and Jesus. Jesus, as I have said, did not discredit Moses. He knew that he had brought a fuller revelation, but he did not abolish that of Moses. Jesus carried the law of Moses to its ultimate expression of grace. The tragedy that overtook those who interpreted the law of Moses was just that they stopped short of grace, and Jesus saw clearly that the law is not fulfilled until it flowers, that grace is its final word.

He was a true "son of the law." Which of the Ten Words did he not keep?

The Jews were hostile to Jesus because they said he despised the law. He was accused of breaking the fourth commandment, you remember, and the accusation and his reply to it give us light upon the central meaning of the whole. They said he broke the sabbath. Now the sabbath was a law of grace: they had made it to be a law of inhibition, not of rest. The law, because the love of man was in its heart, said men shall not be broken down with toil. However mean their estate may be, at least one day in seven they shall rest. Was not that a gracious law? But they who interpreted it so blindly came to make the very cessation from labor a penalty, and told men that they must not labor even when labor meant deeper rest. They made the law that ought to have flowered in grace to become the heaviest burden of their time.

Jesus said: "You are wrong. Man was not made for the sabbath, but the sabbath was made for man."

Labor is sometimes rest. When you are doing the thing you want to do, you are not working. It is not labor to heal the sick and feed the poor,—it is to deliver them from labor and lead them unto rest. He who is imprisoned by means of a withered arm, or she who is held in shackles by means of a twisted body, has an equal right to go free with the ox or the ass that has fallen into a pit. The law is not fulfilled until it flowers into grace.

Jesus did not despise marital love and purity. He held to these more strongly and more sternly than the Pharisees themselves. They had so whittled away the commandment as to have relieved man from the burden while they loaded it upon woman. Jesus redeemed the law from that traditional perversion, made it a sacrament, and lifted that holy relationship once more into the white glory of a lifelong compact. But when he saw a woman who had broken the law as if she had broken the handrail of a bridge and had fallen into the flood, while they stood by and said, "Let her drown! She ought not to live," he drew her out of the flood, perceiving that she knew only too well she had broken the bar that might have saved her. Then he said to her, "Go, and sin no more!"

The law has not grown, but is like the stock of a tree, buried in the soil, not yet having put forth its branches, produced its blossoms and its fruits, until grace has become its ultimate expression.

Jesus did not despise the law of retribution or retaliation. No one knew better than he that this law is embedded in the constitution of things. No man can sin without that sin coming home again to his bosom. He may become so callous and so blind as not to recognize it, but it has come home to him all the same. It has stopped his growth, it has limited his powers, it has coarsened his fiber, it has stained his soul. There never can be a sin that does not exact its own retribution, just as there can never be a good thought or deed that does not ripen to its own flowering. But men are so little sure of that that when they see guilt they think they must make its punishment doubly certain by their tinkering, and usually the vindictive judge becomes the victim of the law.

Jesus was so persuaded of the sure working of the law of retribution that he was rather anxious lest a man should perish under it. He said, therefore, to men who loved God, "Don't add to the punishment

by your blind tinkering with an eternal law! The better thing for you to do is to stay your hand, and even to forgive." That there should be an eye for an eye and a tooth for a tooth is just enough if we were all equal and all wise and all good. But experience taught men that they could not work that law. Just when they had to apply legalism, they were not in a fit condition to apply it. They did not understand enough, they did not see far enough, they did not go down deep enough into the roots of things, and Jesus said, "Let it alone! It is a law that works itself out in the end. Love your enemies! Save if you can! Forgive if you can!"

Be sure of this: no law is righteous if it does not flower into love. So he gave us the law of self-conquest, of moral restraint. You cannot build the world on a law of tit for tat.

We are learning that lesson slowly through our civilization. Our punishments in bygone days were punitive. We are slowly learning to make them redemptive if we can, and every time we dare to make the experiment we prove its wisdom. Just run your mind back over the history of our penal laws! It was only in the days of our fathers in England that men might be put to death for 200 different offences. It did not save men from sin. What it did do, thank God, was so to excite the compassion of the human mind that though the sentence was pronounced hundreds of times, it was rarely put into practice, for men came to feel, even when their laws were brutal, there was something inherently wrong with them unless they issued in grace! Examine history and see how all laws have flowered into grace. Wherever there has been a successful peace it has sprung from grace.

The way of Jesus is a very wise way. It is a very hard way, but it is very wise. Let Moses and Jesus stand together in the volume of the book! In the eye of the world, in the counsels of God, we yield to Jesus a devotion we cannot yield to Moses. Our devotion to Jesus is no discredit to Moses. Not less than the most devout Jew do we render our homage to their great law-giver, though perhaps with more vehemence do we render homage and even worship to the greatest of all the sons of Judea. Let Moses and Jesus stand together! Let law and grace abide, as the root and the fruit abide! All hail to the law, but God send upon us the spirit of grace! Let the law stand with Moses, but let grace and truth come, and keep coming yet more and more, with Jesus Christ! And God give to us all to march with him in the van!

Pupils of the Northfield Conferences Daily Vacation Bible School, 1924.

MILESTONES ON THE ROAD TO KINGLINESS.*

Rev. Arthur E. Holt, D. D.

There remaineth yet the youngest, and behold, he is keeping the sheep! 1 Samuel 16. 11.

Samuel is on a still hunt for kingship material. He had chosen one king, and the venture had not been a successful one. He had made the same mistake in the choice of a king which a young man sometimes makes in the choice of his queen, or a young woman sometimes makes in the choice of her king,—he had "looked on the outward appearance." Saul had been a king in stature, but not in mind and spirit. Samuel had now come to the house of Jesse, the farmer of Bethlehem, and has called before him for inspection the seven sons, marked by physical fitness and impressive bearing, and each one has been rejected. He then turns to Jesse, and says:

"Are here all thy children?"

Jesse replies: "There remaineth yet the youngest, and behold, he is keeping the sheep!"

And when in accordance with Samuel's command the young lad David is brought, there is something in the look of his eyes and the color of his cheek which tells Samuel that there is potential kingship material before him, and he anoints the lad to be king over Israel.

David is not yet king: he is king in the making, and the Bible story lets us see the young man "in the process." We see him growing in kingly-mindedness. Step by step he advances until he is a great citizen, and I have called these steps "Milestones on the Road to Kingliness," and I propose to review them with you this evening.

Responsibility in Home Duties.

The first milestone which the young man passes has been indicated for us in the text, "There remaineth yet the youngest, and behold, he is keeping the sheep!" The first circle in which social responsibility comes to any of us is the circle of home life.

It is no accident that the young David is found here accepting his share of the home tasks. A great educator classes home chores among the required courses in the curriculum of citizenship. Many a boy has learned his first lessons in citizenship on a farm, and many a girl has learned her first lessons in public-mindedness in the tasks of household duties. It will be a sad day for America when this training ceases to exist for the rank and file of American citizenship. My boy wrote to me from his grandfather's farm in Colorado last year:

"I learned to drive the bull-rake today. I am tired, but I am satisfied."

I knew what he meant, for I counted among the enduring satisfactions of my life the meeting of my share of the responsibilities of that farm on which I grew up as a boy.

If I were like Samuel on a hunt for kingship material today I would look for it among the boys and girls who are meeting the first responsibilities in the first circle of duties which meet them in their own home.

A League of Friendship.

The second milestone which this young man passes on his road to kingliness is the taking of his place in one of the world's classic friendships.

Here, again, it is no accident that one who is to be a great citizen has the capacity to be a great friend. The milestone of friendship lies just beyond the milestone of family loyalty. As the boy and the girl move outside the circle of home life, they come to the realm of free association in circles not determined by blood kinship. The test is challenging. Have they the capacity to be free members of a league of friendship?

This capacity for friendship is something more than just the ability to respond to friendship: it means the ability to be a creative worker in the realm of friendship. It means something more than just the ability to love those who love you. Some one must take the initiative if there is to be established a league of friendship. If you go down the street tomorrow vowing that you will only speak to those who speak to you first, you will have a quiet sort of a time if you meet only those who have

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* Round Top address, Northfield Conference of Religious Education, 1924.

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taken a similar vow. This is not the spirit of the one who wrote:

"I say unto you, Love your enemies, and pray for them that persecute you, that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good!"

Patience While Waiting for Development.

The next milestone which the young man passes is the opportunity to attain a quick but false success. David refuses this opportunity, and manifests a commendable patience in waiting for developments in himself and his kingdom.

Saul, who now jealously hates David, has pursued him to the wilderness of Ziph. Saul is asleep among the wagons, and David knows that it is within his power to destroy him, and he might easily have pled self-defence. His men urge him to kill Saul and the kingdom will be his. He refuses to lift up his hand "against Jehovah's anointed." He prefers to await his day.

One of the major temptations of young people is impatience. We want to grab success. We would hasten the processes of God. Some one has said, "It is better to be discovered than found out," and those of us who bring on the premature success are always running the risk of being found out rather than discovered.

When I was a boy on the farm we had to build wheat stacks, and part of the art of building a fine stack consisted in making the stack broader six feet from the ground than it was at the base. We called this "putting on the bulge." Now this expansion of the stack was really a rather risky piece of work. If we overdid it the stack would "slide" and collapse on our hands, but if we did not put on the bulge the stack would be topped out so close to the ground that it would be an object of derision to all the neighbors who passed by. Courage to expand was part of the art of building a great wheat stack.

Now courage to expand is part of the art of building a great character. When we haven't the courage to submit to God's process by which he expands us, we top out too close to the ground, and our stunted lives are monuments to our impatience for an early and quick success.

Dr. Arthur E. Holt.

A Great Regret.

The fourth milestone which this kingly man passes is the milestone of a great regret.

Great passions ran through his life, and he had not been denied their legitimate expression, but he sought satisfactions which were not legitimate. The fruits of this misconduct linger to mock him. Illegitimacy, rebellion and sorrow follow in its wake. I do not advocate that this milestone should be passed by any one: I only remark that it is passed by many, and that the David who sinned was the David who repented, and if tradition is correct he voiced his confession in the 51st Psalm, which has been a classic confessional for the regretful soul ever since.

There can be the endowment of a great regret. Thousands of the noblest of earth's citizens carry in their lives the endowment of remorse.

His Kingdom to Exist for God.

The final milestone which we are to consider is that completing act in the establishing of his kingdom when he brings the ark of God and establishes it in his capital city.

It was a symbolic act, whereby he invoked the blessing of Jehovah on his kingdom. We often trace the idea of the kingdom of God back to Jesus, but it goes back of Jesus to this king who first said that his kingdom should exist for God. It was a new authority in the nation, the authority of an intangible force. The idea grew until in it patriotism found a master, and a greater Master than kings appeared.

I take it that we are in the midst of a time when we need very much to bring into our national life that intangible power

which has the right to master patriotism. Patriotism has not found a master in America, and it is very much in need of a master. Men are saying that the war to end war was a failure, and that new wars are ahead unless there can be a new spirit. Can the new Master come who can temper the patriotism of the nations in the name of a common welfare big enough to include all of us? It must come, or the self-generated hatreds of our pettier loyalties will break down human society. Either our kingdoms must exist for God, or they will be destroyed. It is Christ or chaos!

SUFFICIENCY OF GOD.*

Bishop Philip Cook.

Such trust have we through Christ to Godward. Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God. 2 Corinthians 3. 4, 5.

We are all familiar with the written creeds, but after all it is the unwritten creeds that count for most. Every person has his or her own, for I take it as self-evident that the real creed of our life is that which is the mainspring of all our motives, the great controlling inspiration back of our lives to which everything else relates itself. And in studying the age to which we belong, its character, its value, as to whether it is a religious age or irreligious age, we have to take the facts of the great unwritten creeds into consideration.

One of these items would be a consideration of the literature that floods the country, the fact that the publishing houses turn out more matter about religion and kindred subjects than about any other. I recall last Christmas going through Wanamaker's store in Philadelphia and seeing stacks of Papini's "Life of Christ," tier on tier, rivalling the most recent fiction. Not that I am commending the book, but speaking of it as an evidence of the intense interest that is today manifested in religion and all that which centers about Christ.

It would be an easy thing to gather together the statements of some of the most conspicuous leaders of today, whether in statesmanship or business or education, who have put themselves upon record that the final answer to all the great problems that confront the life of the world today are to be found only in religion.

These items are encouraging. However, we are not to be deceived by them. A conspicuous weakness of our time lies in this, that so many people seem to have lost God as a personal possession. I am constantly impressed with it: that there are multitudes of people who are reading, but in the midst of that multitude of interested reading public those who are going to God in prayer are a comparatively small number. Many are seeking after knowledge, so many of them who seem never to be able to arrive at a conviction of the truth. We have a great many spectators in the world watching what the forces of Christianity are doing, but not nearly enough engaged in the conflict itself. Many go to church to hear the sermon, far less for the joy of worship. Multitudes have lost God as a personal possession.

When we try to find out the origin of this condition we should go back to the time of the deists to mark the beginning of it as a modern movement, when the theologians of one generation said to the theologians of the previous generation, "You have been presenting God to the world in terms of humanity. You have been teaching of him as the great Carpenter or Artisan of the world. We propose to change all that and to present God in terms of his divine attributes, in terms of his omniscience, his omnipresence, his omnipotence." For them, at least, the definiteness of God seemed to almost vanish behind the vague clouds and mystery of his infinite attributes. And following upon this came the revelations of modern science. It prevailed so over the thought of the time when I was a student in college, that form of conviction was coming out of the teaching of evolution. You can't blame modern faithful disciples of Christ in their antagonism toward that movement, whatever may

* Northfield Young Women's Conference, 1924. Dr. Cook is bishop of the Protestant Episcopal diocese of Delaware.

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be the truth of it, whatever may be the revelations of it. It was accompanied and followed by such a wave of agnosticism that for a time it seemed as though the very faith of Christianity seemed to tremble in the balance.

Now there is a tremendous reaction in the other direction, but it stands as the source out of which much unbelief has grown, so that men ceased to hold to God as a personal possession, and vast numbers seemed to think of Deity, when they thought of Deity at all, in terms rather of an eternal energy that was playing upon eternal matter, in terms of some great mysterious principle or force. In the literature of the days that are past we find that that became a prevailing and almost a controlling thought.

I put against it the teaching of the blessed Lord Christ. Nothing is more apparent than the audacity and boldness with which he spoke of God in terms of humanity. When he said, "He that hath seen me hath seen the Father," he proclaimed not only his own deity, but he proclaimed also something akin to the humanity of God. He gave to his disciples that faith by which they met the Greek philosophy of their time, the basic idea of which was that there was a great gulf fixed between God and man. It is that thought which seems to play so large a part in our modern ideas, that humanity and deity have no point of contact. The faith that came to the apostles from the teaching of Christ was that there is no gulf fixed, but that between God and man there is companionship, understanding and fellowship. "He that hath seen me hath seen the Father." "The Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." That is the faith that has transformed the world.

What is God like? I should say that God is like that little babe that was born in Bethlehem, and lay in the tender, enfolding arms of a human mother. When that concept comes to us we shall never think of an innocent little babe in just the same way as we did before.

What is God like? God is like that boy who worked in a carpenter shop at Nazareth; and when we get that concept of God we shall never look again upon the enthusiasms of pure and noble youth with anything of disdain.

What is God like? God is like that man out there in the wilderness, struggling with his moral problems to plan his life in accordance with God's supreme will against all the temptations of the world, the flesh and the devil.

What is God like? God is like that man who went about doing good, as St. Peter sums up his life in one sentence.

What is God like? God is like that suffering man who was stretched upon the cross for the redemption of mankind.

Some may ask, What is this, an effort to humanize God or to deify man? I reply that it is neither, but it is an effort to put into other language what we have just stated as our own expression of faith in the Apostles' Creed: that God and man are bound together in the fellowship of life and in the companionship of love. St. Paul, grasping that great truth, threw himself boldly and unrestrainedly into the work of God, and writing to his disciples said: "Our sufficiency is of God. Such trust have we through Christ to Godward. Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God."

In the light of that great faith I would speak of five characteristics that belong to it, five elements; and because I have chosen so many, I must speak with the greatest brevity with regard to each one of them. The elements that I would emphasize today are the elements of pride, of power, of personality, of prayer, and of peace.

Five Elements of Faith.

First is the element of pride. Of course, one understands perfectly well that pride is the first of the seven deadly sins, but that is not the pride I am talking about. I speak of the pride that makes us humble. I speak of the pride of being a Christian. I speak of the pride we have that we are called by Christ's name.

This is not a common element in the Christian life. One of the commonest elements that we encounter is a sort of apologetic attitude toward religion, toward Christianity itself. People say, "Of course I don't count myself much of a Christian; of course I don't think of myself as very

religious." That is the very thing we ought to be proud of, proud that we are Christians, proud that we are religious, proud that we have found our sufficiency in God, that we are perfectly willing to count everything else as dust under our feet, to give up everything else, if necessary, in order that we may cling to Christ and his cross as sufficient for our problems and difficulties, for all the power and grace and wisdom that we need in life.

That is one of the prevailing characteristics of the apostles' times, a characteristic that belongs to the times when Christianity has always been successful. Pride in the profession of Christianity.

It is true St. Paul says, "I am not ashamed of the gospel of Christ," but we understand why he should have written that. It was not an easy thing to teach Christ Jesus in the days that St. Paul taught him, to preach a man then unknown, who had come under condemnation as a malefactor, and ask men to put faith in one who had been stretched upon the cross of shame. But you and I know more about that cross today. We know about the sin that made it necessary. We stand at the end of nearly two thousand years of Christian history, and we look back and see that the one great splendid figure of human life is the man that was stretched upon that cross. We find in Christ the last word of what God is like, and what man ought to be like. And if we can't accept that word we may be very sure of this, at least, that we are not going to find anywhere else the answer to what God is like and what man ought to be like.

Let us make this the first element of our Christian fellowship, the element of pride, the element that humbles us but that expresses our belief and confidence that whatever may be our personal limitations, through Christ we can bear great things and do great things.

The second element is power. I fancy that future generations will look back on the past century as the time when men discovered the uses of power. As we are gathered together in this peaceful place this morning, our minds can picture the ways the new-found powers are working in the world today. Think of all the trains moving rapidly over plain and mountain, the thousands and thousands of manifestations of power in locomotives which carry people hither and yon, dragging great loads of freight and making possible our modern life! Think of the thousands of vessels battling against wind and wave upon much the same errand! Think of the millions of automobiles that are flying about the country, from the dignified Lincoln to the humble Ford, each one of them an expression of power as it chugs its way along the road! We are familiar with the power of armies, of navies, such as the world never before beheld, so that within our own time the very earth shook under the tread of armed forces and nations tottered under the assault of great guns.

There is the power of the press. There is the power of labor. There is the power of capital. There is the power of politics. There is the power of personality, and so on.

But we come back to the greatest power of all, the power of God through Christ. There are numbers who would decry and sneer at a statement of that sort, who think of the Christ religion as a mild, tame thing, a conventional sort of thing out of which has been sapped all the strength and vitality it ever had. Many look upon the Christian religion as an orange out of which the juice has been squeezed. And yet there it stands, this greatest force of human life, for there never was released such power in the world as could compare for a moment with that which Jesus Christ brought to men. The examples of it are so many that it is hardly necessary to cite illustrations.

We look over history and see the way men have been endowed with that power. A cardinal legate was sent to Augsburg to interview Martin Luther just before his trial, and he said to the monk something like this:

"What do you suppose the pope cares for the opinions of a German boor? The pope's little finger is stronger than the whole of Germany. Do you suppose that your princes will stand by you? I tell you No. And where will you be then?"

To which Luther replied quietly: "Where I am now, in the hands of almighty God."

That is power, power that nothing can daunt and nothing can shake, power that the world doesn't understand because it is an unearthly power.

There was Wesley, who took the whole world for his parish, the greatest and most prominent figure in the spiritual and religious world of his generation, who claimed the right to carry the gospel of Christ to the dock workers and the coal heavers of England, who organized them into Bible classes and brought them under the discipline of the gospel. Conservative historians maintain that he saved England from that terrible catastrophe that came to France in the form of the French Revolution. "Yes," said some men, "that is the reason I hate the Christian religion, because it takes away from men their spirit, because it teaches them to put their hope of reward in a world to come, and takes away from them courage to fight for their rights in this world." The obvious answer to all of which is that England under this sort of discipline, through constitutional change, has attained to a personal liberty and a political freedom that France has never reached even with its Revolution.

Power! I might cite the example of the man so familiar to us because of our presence in this place, the father of our host, a man who influenced multitudes of lives not primarily because of his intellectual strength, not because of any social prominence, simply out of the power of God with which he was endowed, because he was a prophet of his own age.

The arm of the Lord is not shortened. He is just as willing to give power today to the people who have the audacity and the courage to use it. It depends not upon God. It depends upon ourselves. One of the things under which the Christian world suffers today is that inferiority complex, as it might be termed by modern psychologists. We are afraid in that we are thinking of sufficiency as belonging unto ourselves, and not daring to find our sufficiency in God.

The third element that I would speak of is personality. I love the Christian religion because it is the religion that makes God a friend. Robert Louis Stevenson wrote a wonderful sentence that laid bare a law of life when he said, "While we love we serve. When we are loved I should say that we are indispensable. And no man is useless so long as he has a friend" (meaning, of course, that he is necessary to that friend). The noblest characteristics of human life come out in service that is based upon loyalty and devotion. The greatest men of history have not been the men who were the literary lights of their time, have not been the men who were the military geniuses of their time, have not been the world's great statesmen, but have been the men who by some God-given gift have been able to bring out loyalty and love on the part of their fellowmen.

David was a great king not because he was a sweet singer primarily, not because he was a great fighter, but because he could make men love him, and in devotion to him a whole nation found its unity and the beginning of its life.

The greatest gift of God to the world, as we estimate the value of the gift of his Son, Jesus Christ, is not simply that he was the most exalted type of moral perfection, so great that a man like John Stuart Mill said of him that he is the greatest that the imagination of man can conceive, but rather that God has given to humanity a personality that humanity can unite in loving and serving, and in that love and service given to Christ the noblest and most perfect powers of human nature have been released. He is the friend "indispensable to the world." It is the religion of personality.

Akin to this element of personality is this: Christianity is the religion of prayer. I am so fond of much that Ruskin has said, I would not read this were it not for the fact that it displays a common mistake when we think of prayer. He says, "This is the one thing that is constantly reiterated of our Master, the order of all things that is given oftenest, to do justice and judgment. That is your Bible order. That is the service of God, not prayer or psalm singing. You are told, indeed, to sing songs when you are merry, and to pray when you want anything, and by the perversion of the Evil Spirit we come to think that praying and psalm singing are service. If a child finds itself in want of anything it runs and asks its father for it. Does it call that doing its father a service? . . . . God likes mere beggars as little as you do. He likes honest service, not beggars. So when a child loves its father very much it may sing little songs about him,

but it doesn't call that serving its father, neither is singing songs about God serving God. It is serving ourselves, not God. And yet we are impudent enough to call our begging and our chanting divine service. . . . . Alas, unless we perform divine service in every act of our lives we never perform it at all!"

Is that the proper idea of prayer, asking God as a little child might ask its father for a toy or a piece of cake? Certainly it was not Christ's. I contend that Christ Jesus was serving his Father quite as truly during those thirty years of preparation and of prayer as he was during the years of his public ministry. I contend that Christ was serving God every whit as much during the whole night he prayed through the long hours of darkness as he was the next day when he chose his disciples and apostles. I contend that Christ was every whit serving his Father and humanity the hour that he spent in the Garden as he was during the hours that he was stretched upon the cross. For prayer rightly understood is not simply begging for things: it is coming into communion and fellowship with God, it is following the lead of the Holy Spirit of God, it is surrendering to God, it is saying in the face of the world's great need, "Here am I, send me!"

Perhaps the most startling thing that Christ ever said, especially to an age that was wedded to its forms and ritual in religion, was the statement wherein he proclaimed that men would say not, "Lo, here!" nor "Lo, there!" for "the kingdom of God is within you." That may be interpreted to mean that the kingdom of God is amongst you, but it makes not a whit of difference as we are thinking of it at this moment. The kingdom of God is within us. There is where God is worshiped. There is the place that God speaks to us in a form that is absolutely infallible, the guiding of God through the power of his Holy Spirit.

Pride, power, personality, prayer, and the final element is peace. "Peace be with you," said Christ to his astonished disciples as he came to them in the upper chamber where they had locked the door against the attacks of the Jews. "As the Father hath sent me, even so send I you."

Peace is the goal in the long search of life. This is the ultimate attainment,—peace. "Peace I leave with you. My peace give I unto you, not as the world giveth." Christ's final gift is the gift of peace. Not an easy peace. He was the last to cry "Peace, peace" when there is no peace.

There is a peace which the world seeks which is a false peace, a counterfeit peace. It is the peace which people seek by being free from things: free from labor, free from temptation, free from toil, free from war, free from responsibility. That is a deadening peace, a killing peace, a peace that destroys the very fiber of our spiritual manhood.

The peace that Christ gives is the peace that comes from being free IN things: free in the midst of temptations, with the virtue that knows how to cleave to the right and reject the evil; that stands in the midst of toil and rejoices in it; that finds an opportunity in every noble task; that stands in the midst of responsibility, endowed with a faith that knows how to deal with responsibility; a peace that Christ found and commended to his disciples when he said, "As the Father hath sent me, even so send I you."

Throw open the door! Go out into the world! Be of good cheer! That is the challenge to the Christian world today. Carry Christ into the world, into its darkest places! Into national affairs, where corruption has bitten so deep; where there are ignorance and disease; beyond the limits of our own blessed country into the uttermost ends of the world. The peace of humanity depends upon what the Christian church is going to do, whether it is going to let nations find their relations on terms of human diplomacy, or whether it is going to determine that the peace of the world shall be settled once for all upon the basis of the fellowship Christ taught and the love he died to reveal.

I close with these words of Wordsworth:

What think you of Christ, friend, when all's done and said?
Like you this Christianity, or no?
It may be false, but would you have it true?
Has it your vote to be so if it can?

Has it your vote to be true in your life, in your home, in your business, in your amusements, in your world? Has it your vote to be true if it can?

THE PSYCHOLOGICAL EXEGESIS OF THE NEW TESTAMENT: THE PSYCHOLOGY OF CONVERSION.*

Professor Norman E. Richardson, D. D.

Conversion is a term that has been used to designate several distinct types of experience. These experiences may lie outside of the field of religion, as well as within.

(1) An individual who renounces allegiance to one political party and transfers his loyalty to another may be said to be converted. Similarly, the renunciation of one religion, such as Confucianism, for another, Christianity, or of one Christian sect, Roman Catholicism, for another, Protestantism, is designated as conversion.

(2) According to Professor Pratt, the essential characteristic of conversion is the achievement of a new self through the unification of character. The group of powers that constitute the moral self become united in the service of a coherent, harmonious system of purposes.

(3) According to the evangelical plan of salvation conversion means escape from a condition of being "lost," under the condemnation of God, to one of reconciliation, accompanied usually with a sense of oneness with the forgiving Father, the witness of the Spirit. This experience involves the following steps: conviction of sin, repentance, faith, forgiveness, restoration.

(4) In citing six distinct uses of this term, Professor Coe calls attention to the fact that it is commonly used to designate the presence of genuinely Christian qualities of life in an individual as contrasted with an earlier, non-Christian quality. Thus we may speak of a "really converted person" in contrast with one who has formally adopted a Christian point of view, but has not brought his whole life into consistency and harmony therewith. There may be intellectual assent, but not that belief "with the heart" which is "unto righteousness" (Romans 10. 10) until they have been "soundly converted."

(5) As used in the New Testament the word conversion signifies a turning (Matthew 18. 3; Luke 22. 32), and is usually connected with the idea of repentance (Acts 3. 19; 26. 20). It is similarly associated with the idea of faith (Acts 11. 21), a turning to and belief in God. Conversion, then, means a turning away from sin and to God. Its negative aspect is repentance, and its positive aspect faith. The idea is fully expressed in the statement, "Repentance toward God and faith toward our Lord Jesus Christ" (Acts 20. 21).

(6) The term "conversion" may be used, psychologically, to designate that experience or series of experiences in which a specific system of beliefs and attitudes comes to a commanding place in the life of the individual, due to its dynamic qualities. It is through conversion that this primary system of beliefs and attitudes comes to dominate all others in their influence upon conduct. Its supplanting another system and elevation to a position of supremacy makes possible (a) the most complete integration and control of the forces of personality, (b) the availability of all these basic energies as immediate resources, and (c) the achievement of largest social usefulness and supreme joy or personal satisfaction. In the following study the term is used in this sense.

Conversion as the Integration of Personality.

In the above definition it is to be noted that the integration and energizing of personality are accomplished through the elevation to a place of supremacy of a definite system of beliefs and attitudes. The one who is converted makes his beliefs in the life and teachings of Jesus Christ the organizing principle of his entire personality. These are the values that stand highest in his personal scale of values. The mode of organizing or grouping the powers of his personality, his character, is found in these truths. Here is the center of his supreme loyalty; all other loyalties are subordinate. All attitudes and impulses that are consistent with this standard of values are accredited. They are given the right of way. No barriers are permitted to interfere with their expression. This knowledge is most precious. The most intense emotions per-

* Northfield Conference of Religious Education, 1924.

Dr. Richardson is professor in the Department of Religious Education, Northwestern University.

meate these beliefs. There is no compromise with respect to them. All other interests are evaluated with reference to them.

A vivid autobiographical description of a personality lacking in integration is given by Paul: "For what I do, I do not recognize as my own action. What I desire to do is not what I do, but what I am averse to is what I do. But if I do that which I do not desire to do, I admit the excellence of the law, and now it is no longer I that do these things, but the sin which has its home within me does them. For I know that in me, that is, in my lower self, nothing good has its home; for while the will to do right is present with me, the power to carry it out is not. For what I do is not the good thing that I desire to do, but the evil thing that I desire not to do, is what I constantly do. But if I do that which I desire not to do, it can no longer be said that it is I who do it, but the sin which has its home within me does it. I find, therefore, the law of my nature to be that when I desire to do what is right, evil is lying in ambush for me. For in my inmost self all my sympathy is with the law of God, but I discover within me a different law at war with the law of my understanding, and leading me captive to the law which is everywhere at work in my body,—the law of sin. (Unhappy man that I am! Who will rescue me from this death-burdened body? Thanks be to God through Jesus Christ our Lord!) To sum up then, with my understanding I—my true self—am in servitude to the law of God, but with my lower nature I am in servitude to the law of sin" (Romans 7. 15-25).

The use which is being made of the term conversion in the present study is justified by the position taken by Paul with respect to his own religious experience. Just as Jesus put the divine sanction of religion back of all social relationships that were motivated by good will and a desire to serve, so Paul interpreted as being divinely accredited those psychological factors which make possible the highest unity of the self. The divided self is a symptom of the presence of sin. Jesus pointed out the practical impossibility of serving two masters (Matthew 6. 24). Paul believed that through his death Jesus had deprived the "warring members" of their power (Romans 6. 5, 6). His exhortation is, "Let not sin therefore reign as king in your mortal bodies, causing you to be in subjection to their cravings, and no longer lend your faculties as unrighteous weapons for sin to use! On the contrary, surrender your very selves to God as living men who have risen from the dead, and surrender your several faculties to God, to be used as weapons to maintain the right! For sin shall not be lord over you, since you are subjects not of law, but of grace" (Romans 6. 12-14).

"Do you not know that if you surrender yourselves as bondservants to obey any one, you become the bondservants of him whom you obey, whether the bondservants of sin (with death as the result) or of duty (resulting in righteousness)?" (Romans 6. 16-17).

There are false principles of personal unification,—false because they are partial. The miser, for instance, holds a supreme loyalty, but it is based upon the love of money. The nature of his loyalty is such that only a fraction of his personality can be realized. His passion is a constant stimulus to the egotic group of biological urges. It strengthens his desire for power, his sense of ownership, his delight in exercising control over others. But it does not stimulate the social powers of his personality. He lives in social isolation. People hate him. He is harsh in his dealings with men. He has no use for a large, well furnished reception room in his house. He has adopted a false mode of personal integration.

Christianity places the divine sanction upon a principle of unification and self-realization that conserves, harmonizes, and makes dynamic to the highest degree the egotic, the social, and the rational areas of personality. It advocates the most abundant life (John 10. 10) for which the individual has capacity. It stimulates the career motive,—the love of personal influence. It does not thwart ambition. But it sanctions only that type of ambition in which the egotic urges are correlated with those that are social and rational (Matthew 20. 25, 26). The mode of integrating the personality recommended by Jesus (Luke 12. 29-31) requires less of repression of instinctive tendencies and provides for a

greater range and intensity of self-expression than any other. To be converted, from the standpoint of the positive aspects of the experience, is to get into the way of living one's whole life. Jesus' question to the cripple at the pool of Bethesda (John 5. 6), though referring to physical health and strength, suggests the psychological challenge of conversion: "Wilt thou be made whole?"

The first steps in the new way are apt to find the individual with a sense of joy that stands out in striking contrast with the emotional characteristics of the former experience. Many gospel hymns give striking evidence of the happiness and peace which have their immediate cause in the choice of the better way,—"O Happy Day," "O for a Thousand Tongues," etc. There are strong impulses to communicate the good news to others (John 1. 40-42). New energies are released. Practical problems are more easily solved. Life becomes less complex. Its objectives are more clearly defined. Embarrassing divisions and antagonisms no longer exist.

Before the experience of conversion the individual may have tried several modes of self-organization, but no one has been either fully satisfying or permanent. His loyalties are easily transferred from one object to another. One "way of life" is adopted and then another, but being partial and false they have resulted in dissatisfaction or, possibly, a sense of guilt, of insecurity, or of danger. Like the foolish man who built his house upon shifting sand, instead of on a ledge of rock (Matthew 7. 26), this individual has no firm, abiding foundation. His possible range of joy and his sense of security are limited. There are sources of dissatisfaction which are incessant, and they are within as well as without. The fact that some of them are active particularly in the area of the subconscious, and only at irregular intervals emerge into the field of clear awareness, should not be interpreted to mean that they do not exist or that they do not injure personality. Repressed impulses and unexpressed desires become neuroses that not infrequently disturb the normal tranquillity of his mind. He lacks a permanent, abiding source of the highest satisfaction and capacity for the greatest effort. It is a fact of common observation

Prof. Norman E. Richardson.

that imperfectly integrated individuals are like mariners driven by the wind and tossed (James 1. 6-8). "Such a one is a man of two minds, undecided in every step he takes." It was only after the prodigal son had come to HIMSELF that he said he would give a new direction to his life.

The result of conversion is the furnishing of the individual with a dynamic life philosophy which is consistent with the conservation, unification, and energizing of the largest possible range of forces found in his personality. What he does is the direct result of what he believes. The putting of his beliefs to this practical test results in clearer insight into their validity (John 7. 17). Conversion supplies the individual with a working faith. The supreme choice having been made, he spends no time or energy in looking back or in reconsidering his choice (Luke 9. 62). He ploughs a straight furrow, for his eyes are always on a single object ahead.

There are three major difficulties that stand in the way of an individual's coming into his fullest self-realization.

One is the conscious adoption of a false principle of integration, noted above.

A second is the lack of any commanding loyalty or career motive that acts as a principle of self-integration. The inability to concentrate upon any life choice leaves one's powers unorganized. Hesitation to risk one's life in any decision that involves all one has and all one hopes to be may prevent the realization of positive qualities of character.

The third effective obstacle is the presence of a "complex" or neurosis, the ideational elements of which contain an illusion of the individual's already having arrived at perfection. A person may be the victim

of a holiness complex, for instance, that has its psychic origin and support in the egotic group of biological urges. This complex may be so dynamic, through its connection with these egotic forces of the mind, that the social tendencies of one's personality are thwarted. They are not permitted to find expression in conduct. Yet the individual, with glaring moral or social imperfections, believes himself to be morally perfect.

The above statement is not meant to imply that holiness is not an ideal to be striven after or that its attainment is an impossibility. But it does imply that it is psychologically possible for an individual to arrive at a belief that he has achieved perfect self-realization, and yet, in reality, to be but the deluded victim of a "fixed idea," the presence of which in consciousness makes it impossible for such ordinary social attitudes as patience, kindness, and humility to appear in conduct. This "perfectionist complex" may be the immediate cause of marked defects of personality and the one effective obstacle to true self-realization. The psychic forces that keep this complex alive may come from any one of the basic urges. Its essential nature or core may be, primarily, egotic, social, or rational. Its content and nature determine which of the native forces of character are being temporarily repressed by it or which will finally become atrophied. It is a fact of observation that a person may be thoroughly convinced of his having arrived at a state of perfection when in reality this false concept, having become autonomous and dynamic, is the one outstanding barrier to real progress toward the highest self-realization. Such are the possibilities of false indoctrination and social suggestion.

If we use the term conversion to designate the removal of those barriers that stand in the way of the fullest utterance of all the native forces of personality, we may state that there are three distinct types of conversion: (1) wherein the individual surrenders a false mode of self-organization for one that is true, (2) wherein the transition is made from practically no self-committal that is sufficiently forceful to give character its possible coherence and integrity to a life choice that leads toward the realization of the abundant life, and (3) the dissolution of a complex, which experience is followed by the adoption of a life philosophy that is true to one's native powers, and hence to the Christian conception of life.

It must not be inferred that there is no joy or personal satisfaction that arises from falsely, partially, or irrationally integrated forces of personality. The one who is living a brazenly selfish life may have happiness to a limited degree. The individual who has never thrown himself with all the self-abandon of a football tackler into some "cause" may enjoy life—in a way. And the one who holds the belief that he is entirely "sanctified,"—so completely integrated that no antagonistic tendencies are discoverable in his mental life,—may have ecstatic experiences as blissful as those produced by carefully administered narcotics, even though that belief is nothing but a complex that does not correspond to the fact. It is true that the ignorant South Sea Islander, basking in the sun, lives a life of less turmoil, anxiety, and strain than does a Paul, a Martin Luther, or a John Knox. He has satisfaction, but it is of a low order. It is apt to be intermittent. It is immediately dependent upon chance circumstances. The sources of his satisfaction lack stability. The conservation or realization of selfhood that is partial may yield a certain degree of happiness, but the fully integrated personality has within him a fountain of living water (John 4. 13, 14), a source of unquenchable joy.

Individual Variation in Conversion.

The general law of individual variation in religious experiences applies to the particular experience of conversion. No two persons are converted in exactly the same way. The factors involved in this experience are such as to make identity impossible in spite of the powerful, external influences that tend to create similarity.

The individual who is predisposed toward the (1) traditional, (2) rational, (3) mystical, or (4) social type of religion will arrive at a personal appropriation of these values, and a surrender of whatever stands in contradiction of them, in his own characteristic way. This statement does not carry with it the implication that every person's conversion can easily be classified according to this grouping of experience. Some con-

versions are much more easily classified than others. There is, for instance, the intellectual type of conversion, in which the experiences preceding and following are both dominantly rational. One system of ideas is surrendered, and another adopted. The conversion experience does not destroy and does not ignore the individual's "temperament," or distinguishing marks of individuality.

From the standpoint of mode of conversion there are three distinct types: (1) where the turning is abrupt, present tendencies suddenly losing their power as though paralyzed, and new ones being born; (2) where it is gradual, one set of forces believed to be divinely accredited coming to have the ascendency over those that are antagonistic and discredited; and (3) where the same general direction is maintained, but there is an intensification of experience brought about by the personal appropriation of truth or the deliberate, conscious enthronement of a system of ideas and attitudes with which the individual has been familiar.

In (1) the abrupt or violent form of conversion there is a practical paralysis of certain motives or impulses that have caused the deflection. These may have been constituted as an overgrowth or abnormal development of any one of the groups of native forces of the personality. Their paralysis is brought about by an intense, emotional experience. The cause of the emotion may be a vivid appreciation of the unrealized, perfect life, or a vivid awareness of the inevitable results of the present deflected life. Theologically interpreted, they are the peace, joy, hope, etc., of the life approved by God, and the fear of eternal condemnation, of the wrath of God poured out upon the unrighteous.

In (2) the more gradual mode of conversion the same theological interpretations of the facts of experience may be made, but the individual is the deliberate type of personality. His emotions are not easily aroused. He comes to the decision gradually. He yields to the forces of his personality that make for wholeness, but the struggle continues over a longer period of time than in the former mode of experience. Gradually the new joy of a restored, a more nearly integrated personality is felt. The sense of God's approval fills his mind as in the former mode of experience, only its appearance is not sudden.

In (3) the normal type of conversion the individual, usually during adolescence, passes through three types of experience. In early adolescence there is an unusual awareness of self due to a rather sudden flowering out of the egotic urges. This self-consciousness raises the inevitable question of the personal appropriation of the system of beliefs and attitudes which he has been taught to believe is divinely accredited. If his allegiance is declared, and later, in middle adolescence, intimate fellowship with his Lord and Saviour established, the third era in his conversion is the attempt to find rational explanation of the experience that has thus come to him. A personal creed is formulated. The new energies are all integrated about the object of supreme loyalty. Life is intensified, enriched. A scale of values is set up that makes moral and even prudential decisions relatively easy.

Some Distinguishing Marks of Conversion.

The distinguishing marks of this experience are:

(1) The whole self is felt to be changed. It is not the old self taking up new functions or playing a new rôle. That self that has undergone a profound transformation is like a new creation. It is as though it had been born anew (John 3. 3).

(2) The experience is so lofty that it is looked upon as authoritative or standard when compared with all others that have preceded it. It is the point in life where a special nearness to God is experienced.

(3) In this new relationship it is God who is felt to be the source or cause of the transformation. The individual has been played upon by divine energy which transcends his own.

(4) The new self that emerges is freed from former habitual tendencies which have taken it in the wrong direction. Their power is broken. Freedom to move out toward God, that is, in every way that promises higher self-realization, is now realized. Conversion is self-emancipation and the promise of fullest self-realization.

(5) There is established a new outlook

or point of view. All things are seen in a new light. New interests and values are discovered. New doors of opportunity swing open. The whole world takes on new meaning. Mental clarity results in vivid impressions. The sense of value and freedom with regard to egotic, social, and rational factors in experience is heightened.

(6) There is a general strengthening of the impulses that lead outward toward active endeavor. The desire to give expression to the pleasurable emotions now dominant is strong. The motor and sensory qualities of mind are strengthened. They are energized, or quickened. A certain ethical hardihood is seen in the new convert. Timidity gives way to courage, uncertainty and hesitation to certainty and positiveness.

(7) The duration of the emotional elements of this experience differs with different individuals. Individual variation is seen particularly in this regard.

(8) Even after the intensity and vividness of the experience have partially disappeared, the memory of it is held to be precious. It is a positive factor in all subsequent experience.

(9) These marks of conversion may utterly fail to be conserved, and finally may disappear. The old sense of inner conflict and annoyance may return, even in intensified form. The former sense of weakness or helplessness with its accompanying despondency again may become the dominant mental characteristic. If the process of habituation does not set in to conserve either the intellectual, emotional or volitional factors of conversion, integration becomes lost.

(10) Hence, conversions may become intermittent or periodic in a given individual. His highest religious experiences are dependent upon the recurring revivals. He lacks the power, in and of himself, to maintain himself on a high level of religious living and thinking. After several such experiences interest in heroic struggle may gradually fade away. The spiritual tides of the church are depended upon to carry him at least once in a while to the plane of a temporarily integrated personality.

Permanency of integration is life's noblest achievement. It has been called "the good fight of faith" (1 Timothy 6.12). Years after his conversion on the road to Damascus, Paul wrote: "I have gone through the glorious contest; I have run the race; I have guarded the faith (2 Timothy 4.7).

(Other addresses in this series: The Psychology of Modern Mysticism; Dynamic Elements in Worship; Mental Discipline through Prayer.)

Main Street, Northfield.

Northfield Conference of Religious Education.

Daily Bulletin.

WEDNESDAY, JULY 30, 1924 **NO. 6**

WHAT YOU GET OUT OF NORTHFIELD DEPENDS UPON YOU.

4.00 P. M. Baseball. "Marquand Yankees" vs. "Faculty Giants." Come and support your favorite team on the field in front of Marquand Hall!

7.00 P. M. Round Top Service. Leader to be announced.

8.15 P. M. Stunt Night in the Auditorium. Every hall, both the boys' and girls' camps, and the faculty, will present stunts,—nine in all. Every endeavor will be made to limit each stunt to eight minutes, the time allowed by the committee.

Entitled to Three-Year Diploma, according to our records, are the following:

Dora B. Sherburne, Evelyn Randall, Esther E. Thomas, Harriet Thomas, Ruth M. Thomas, Ethel L. Anderson, Mrs. A. N. Blackford, Lucille Bouldry, Mrs. Clara A. Bradstreet, Marjorie W. Clarkson, Anna G. Coggeshall, Leona Dodge, Marian S. Durrell, D. M. Evans, Mrs. W. D. Field, Josephine E. Mallory, Emmy Mattson, Katherine McDonald, Dorothy E. Miller, Mildred L. Morse, Mrs. Ada F. Pratt, Mrs. W. P. Pritchard, Mrs. Emily L. Richardson, Cornelia H. Rogers, Mrs. Mary P. Skerrett, Paul Spencer, Elizabeth Spethman, Maude G. Stafford, Mrs. Georgia Stearns, Bessie C. Taylor, Mabel M. Tidd, Dorothy E. Wensley, Edith Whiteside, Myrtle Wilson, Marion E. Geary, Helen Rice, Mrs. Fred L. Eastman, Mrs. Jennie M. Mann, Marguerite Nixon, Mary E. Larson.

Members of classes of 1922, 1923, 1924, 1925, will please remain in the Auditorium tonight after the stunts for brief meeting. **Also first year students** will meet in front center seats to organize class of 1926.

All students who desire to consult with Prof. Berkeley and Dr. Richardson concerning religious education as a vocation, and college or university training for this kind of work, meet in Stone Hall, Room C, at 6.45 P. M. today.

The Bookstore supply of Dr. Richardson's booklet, "Mental Discipline through Prayer," having been exhausted, copies may be secured by addressing Bethany Girls, 510 Wellington Ave., Chicago. Price 10 cents.

The Handwork exhibit prepared by members of the Juniors Methods class may be seen in Stone Hall, second floor.

The following officers have been elected by the class of 1925. Mr. Carl A. Hempel, Lynn, president; Miss Ruth Dennis, Brookline, secretary and treasurer.

The class of 1926 have elected the following officers: President, Leon H. Blanchard, Worcester; secretary and treasurer, Helen C. Lind, Philadelphia.

At the reunion of the class of 1922 it was voted that the class coöperate with the graduates of this conference in forming an association with groups in the larger centers for the purpose of holding Northfield meetings at least once a year, thus helping in every way possible to keep alive the Northfield spirit in the local church schools.

The class of 1925 voted a sum of money for the support of our bulletin and for the purchase of books to start a library here at Northfield on Religious Education. If you are personally interested in this subject, please interview the Editor, or write him at 85 Devonshire St., Boston.

Tea Tent Special: Aviation Sundae.

The Biblical Drama, "Magda," written by Miss Ethel Gerner Rockwell, will be produced under her direction in the Auditorium Thursday evening at 8.30, by the following cast, named in order of their appearance:

Magda, a Greek maiden, Mrs. Margaret D. Higgins, Melrose.
Hannah, serving-woman to Magda, Miss Susan Blake, Boston.
Simonides, father to Magda, Dr. Arthur E. Holt, Boston.
Peter, Howard G. Todd, Melrose.
Thomas, Roland T. Pihl, Lowell.
John, Ralph O. Silva, Somerville.
Philip, Edward Depoyan, Brockton.
Thades, Sydney A. Davidson, Jr., Brockton.
Roman soldier, Carl A. Hempel, Lynn.
Director of Mob, Dr. E. A. Miller, Manchester, N. H.

Music under direction of Miss Anne W. Merritt and Miss Hazel F. Tuthill. Miss Tuthill, soloist, assisted by quartet and chorus.

One of our guests sums up his opinion of our conference in these words:

"This school and Christian fellowship is a joy to all beholders. Here buoyant, beautiful youth and serene, happy maturity are gathered around the wisdom of the ages and the science of today. A genuine family of the household of faith, seeking the more abundant life for every faculty!"

Another says: "Only those who go to Northfield can appreciate its wonderful beauty, and only those who attend its summer conferences can know how helpful they are. If you wish help in the solution of any problems in your religious work, if you wish the pleasures of a smiling landscape, if you wish to enter more deeply into the sweet joys of living, go to Northfield!"

The success of Northfield will be registered in the lives we live and the service we give during the coming months. Northfield graduates are known by their readiness and ability to receive from the church its spiritual ministries and to pour through the church back into the needy world some of the rich blessings received in this place of high privilege. The Lord watch between us till we meet again!

1924 REGISTRATION, NORTHFIELD CONFERENCE OF RELIGIOUS EDUCATION, COMPILED JULY 30, 1924.

Faculty and Management	62	
Full time	743	805
Part time (more than one day)		45
Part time (one day)		11
		861

Previous Attendance at Northfield.

		1913	9
1923	226	1912	6
1922	119	1911	5
1921	88	1910	3
1920	53	1909	4
1919	27	1908	2
1918	20	1907	1
1917	19	1905	1
1916	20	1st year students	488
1915	15		
1914	10		

Geographical Location.

Massachusetts	634	England	2
New York	70	Korea	1
New Hampshire	16	Friends	2
Connecticut	43	Illinois	4
Vermont	17	Maine	3
Rhode Island	30	Michigan	1
New Jersey	20	Maryland	1
Pennsylvania	16		
Kentucky	1		861

Denominations.

Congregational	436	Christian	7
Methodist	177	Universalist	42
Baptist	83	Union	6
Presbyterian	54	Reformed Episcopal	3
Episcopal	9	Federated	1
Lutheran	9	Unitarian	1
Friends	2	Undesignated	25
A. M. E. Zion	1		
Reformed	5		861

Position in Bible School.

Pastor	12
Superintendent	32
Assistant Superintendent	5

Department Superintendents.

Beginners	7	Intermediate	4
Primary	22	Young People's	1
Junior	11	Undesignated	59

Teachers.

Beginners	41	Senior	27
Primary	77	Young People	11
Junior	99	Adult	15
Intermediate	43	Undesignated	25

Home Department	4
Visitors	20
Pupils	197

Other Officers.

Director of Religious Education	17
On Education Committee	1
Treasurer	2
Pianist	3
Organist	2
Musical Director	2
Missionary	4
Deaconess	3
Librarian	1
Secretary	16
Supt. Teacher Training	1
State and District Officers	1
Supt. of Missionary Education	2
Camp Fire Guardian	1
Pastor's Assistant	7
Church Workers	2
State Supervisor of Mass. Univ. Association	1
Undesignated	83
	861

THE SECRET PLACE OF THE MOST HIGH.*

Rev. Melvin E. Trotter.

This morning I want to talk to you about something that is very near to my heart, the deeper things of God and the peace that comes from knowing them. If I took a text, it would be Psalm 91. 1, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

Many are staying out of the deep things of God because of the fanatics and the cranks. So much is being said, or left unsaid, about the deeper things of God, that we are almost afraid of them.

When you begin to think about holiness, how afraid you become in a moment! You do not think of the God who said, "Without holiness no man shall see the Lord," but you think of somebody you know that is a little foolish instead of holy, somebody that makes a noise, or that wears no collar, or a dirty one. Don't you, now? And because of that you are almost afraid to use the word holiness.

Let me ask you a question: How long has it been since you heard a sermon on holiness?

Take the word sanctification. How afraid you are of it, because the moment you think of it you do not remember, "This is the will of God, even your sanctification," but of some crank who claims to be sanctified. Sanctification in the Bible means to be set apart from sin, set apart for service, set apart from sin to God for service.

Again, take that wonderful word of the second coming, and at once how afraid we are of it, and how fearful lest somebody will class us as peculiar if we speak of our Lord's return. We have gotten so completely "Modernist" or "Fundamentalist" that we have lost sight of the deeper things of God: I think it is a trick of the devil to get us fighting about those things. I tell you, there is a place where you can get, namely, the secret place of the Most High. You can abide under the shadow of the Almighty and have perfect peace, you can have real purity, you can have power. It is there for you and me, and I do not intend to let any devil this side of the grave or the other side beat me out of the things God wants me to have.

We are always talking about our loads. Somebody comes along and says:

"If you want the second blessing you have got to go forward and drop your load all at once, and you become sanctified."

Wait a minute! If I bring my load a little at a time, and I get the same liberty that you get, do not quarrel with me! I do not care how you get it. You may get your vision of God, you may get God in your life, you may get into the secret place in a different way than I do, but just as long as you get there I have no quarrel with you, because it is for you. And do not let anybody or anything beat you out of it! Do not beat yourself out of it!

Peace.

Say what you please, there is peace when we get into the secret place of the Most High, such peace as passeth knowledge.

"My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid!" Fear is the thing that takes away peace. You will always associate fear and peace, because they are the opposites of each other. God has not given us the spirit of fear, but of power, and of love, and of a sound mind.

Our Lord did not talk about happiness, but peace. Happiness is from without. You can make a child very happy. I saw a child with a dog, and it was very happy, but when they took the dog away she cried. She lost her happiness when she lost her dog. You can have a good deal that will make you happy, but when you lose that you lose your happiness. On the other hand, peace is from within. I know folks that have lost about everything they had in the world, but they have not lost their peace of mind and heart.

The other day I heard a man say he had a friend who was very rich, but he lost all his money in one great blow as the result of the war. He had always been testifying that, thank God, he had everything in Jesus; and the people all came out to prayer meeting to hear what he would say

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* Northfield General Conference, 1924.

Mr. Trotter is superintendent of the City Rescue Mission, Grand Rapids, Mich., and an evangelist of wide service.

after he had lost all his money. He came the next night to prayer meeting, and he said:

"Thank God, I have had Jesus in everything: now I have everything in Jesus!"

And do you know, with his money gone he just shouted "Halleluia!"

The Lord will withhold no good thing from those that will walk uprightly. That blessing can come to you any time you get into the secret place of the Most High.

The ocean is rough on the surface, but get down into the depths of the ocean and they tell us you will find peace. Did you ever look at the ocean through a glass-bottom boat, and see the quiet beneath the waves? That is a picture of the peace of God that passeth knowledge. You can have it in the secret place of the Most High if you will abide there, not just visit. You can get a blessing by visiting, but you will go out into the devil's territory again and lose your peace. You must "abide" under the shadow of the Almighty.

A man came back from Europe and brought a lot of souvenirs. Among them he had a match box that was phosphorescent outside, so that it glowed in the dark. He said, "I will take that home to my wife."

When he got home he showed her all the things he had bought, and saved that match box for the last. Then he turned out the light,—and the thing didn't glow.

She said: "What is the joke?"

He said: "It ought to do what it doesn't do." And he added, "It is just another of their old swindles! They do take us Americans in when we get over there. He sold me that thing at a high price because of what it would do."

She took it anyway, and said "Thank you!" and tried to smooth it over, as a good wife will do.

The next day she was looking over all the things he brought, and she noticed on the match box some fine lettering in French. She could not read French, but she found some one who could, and learned that it read:

"If you want me to shine at night, keep me in the sunlight through the day!"

So she put it in the sunshine all day long. When her husband came home that night, she said:

"I want to show you a present that my husband brought me from Paris."

And she turned out the light, and the box just blazed away.

He said: "How did you do it?"

She said: "I found out the secret." And after awhile she told him. But she told him a good deal more than she knew. For if you are going to shine in dark places, you have got to stay constantly in the sunlight, you have got to stay where the sunlight of God strikes you.

We are working so hard for peace, the peace of the world. You can keep on saying, "Peace, peace!" but there will be no such peace until you find the Prince of peace; he will bring it when he comes. But you can have peace in your heart all the while by abiding under the shadow of the Almighty; and that is the only place you can get it. What a day it will be when we will learn how to have peace that passeth knowledge! You can have it in the Lord Jesus Christ.

You miss it when you begin to struggle for peace. Peace is not struggling: it is the end of struggle. When you just rest your case with Jesus, knowing that all things work together for good to them that love him, when you just rest in the Lord and wait patiently for him, then there is real purity and peace in the presence of the Lord, in the shadow of the Almighty.

That is the need of the church today. We sometimes think we need more money, but I do not believe we do. I sometimes wonder if we haven't too much money. I get kind of glad when times get hard in our country. When we have too much money, we do not need Jesus. You cannot talk to a man that does not know anything about God when he has his pockets full of money and everything going his way, his body strong and well, and no trouble in his home. He does not need God, he is getting along fine. But let real hard times come along, and you will always find that man's extremity is God's opportunity.

Purity.

We do not need any more churches. I think we have too many. I wonder if we need any more missions, or evangelists, or preachers. The church is crying for purity, and I wonder why you and I fail

on that line. Isn't it sometimes because we are looking for the big thing? The trouble is that you and I are looking for the great giants in the way, and we neglect the little things: and it is the little things that cause us trouble when it comes to keeping our minds and hearts stayed on the Lord Jesus Christ, and keeping pure. If you and I just keep our thoughts clean, we will never need to be worried about having a pure mind. "As a man thinketh in his heart, so is he."

I do not believe in sudden falls. Sometimes you take up the paper and see it says a man has fallen into great sin. It isn't true. That man has been a side-liner a long time before he ever played the game. That man has been fooling with sin, he has been trifling with sin, he has been thinking sin, he has been rolling it under his tongue as a sweet morsel. He eats it, he sleeps it, and the first thing you know, that man has gone down. Perhaps he is fighting that big giant, but he will never have victory over himself until he brings his thoughts into captivity to Jesus Christ, and lets God control them. It is in the secret place that God will take care of you.

A man criticized Michael Angelo for taking so much time on a picture. He said:

"What have you been doing all these weeks? You are right where you were three weeks ago!"

The great painter said: "I have been working every day."

"What have you been doing?"

"I have been working on this face. I have brought that nose out."

"Oh," said the man, "that is nothing!"

"Trifles make perfection," said Michael Angelo, "but perfection is no trifle."

If you will just let God control the little things, he will keep you from sin. If you never think the thought, you will never commit adultery. There is a great deal of difference between thoughts of evil and evil thoughts. Do not mix them up! It is the evil thought that comes from the heart that defiles a man. A thought of evil you cannot help. You will see things in the street every day and wherever you go that will give you a thought of evil; but that is not an evil thought. The evil thought that comes from the heart and defiles a man is the thing he would do if he had the chance.

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He thinks it in his heart; and a man that thinks a thing, as he thinketh in his heart, so is he.

I have a great remedy I would like to bring to you. It is as old as the hills. When I talk about victory, and they ask me what I am going to do about it, I tell them to give fifteen minutes to prayer every day.

You say: "Oh, I give more than that!"

Pull your watch on yourself and see if you do! You will think your watch has stopped about the time you get to measuring up fifteen minutes. Your little prayer about yourself and your family, and praying you won't get hit by a Ford, and that you won't break a leg or something, takes about a minute and a half. You men do that while you are buttoning your collar, or you women while you are putting the finishing touch on your nose.

If you will give fifteen minutes a day to prayer, and fifteen minutes a day to the reading of the Word of God, and fifteen minutes a day to telling somebody else about the Lord Jesus Christ that you love, you will never backslide: you won't have time. That is only three-quarters of an hour out of twenty-four long hours.

A man criticized me the other day. "Why, Trotter," he said, "when you talk like that, do you know what you are doing? Some of those people that you were talking to are giving an hour, two and three and four hours a day to private devotions and personal work."

I said: "Certainly, that is all right, old boy! Hold on!" If you will give fifteen minutes a day to prayer, you will pray only a week like that until you will be giving thirty, you will be giving an hour to it; it will be a part of your life. And if you go to work telling somebody else about it, the first thing you know you will be telling everybody about it. You will be occupied with Jesus. That brings purity. Get into his presence and find what he said,—the Holy Ghost will tell you; he wrote the Book, and he will never lead you contrary to it. The spirit of God never leads contrary to the Word of God. If you get a hunch and believe the Holy Ghost is leading you into certain things, get chapter and verse and context for it. Do not take it out of its setting! When you do that, you have a wonderful chance to walk worthy of the high calling you have in Christ Jesus. And the more you read the Bible, and the more you pray to him, and the more he talks with you, and the more you talk about him to other people, the nearer you come to purity. How am I going to have purity? In the secret place.

When we get a man converted, especially if he has been a bad man, a man that has been hitting the high spots all over town, and everybody knows him, the first thing we do with him is to put him where he will stand without hitching. We put him on the gospel wagon, and take him out on the street and let him testify. Why do we do that? To put him on record. He is then going to be mighty careful how he walks tomorrow. Get that man out and let the crowd hear him testify! He will stand up and say:

"In the City Rescue Mission the other night I gave my heart to Jesus Christ. I haven't wanted a drink since then."

God is keeping him. Sometimes he nearly falls off the wagon from fright. You talk about fresh air treatment for tuberculosis: I tell you the church needs open air treatment. Church members need fresh air to speak in. Get them out in the fresh air to speak, and it will cure them, they will grow mighty healthy. By the time you begin to read the Word and try to tell somebody else about it, you are going to be mighty careful what you do and where you go.

Power.

You get power in the secret place, too. How many people wonder where their power has gone!

I have heard here in Northfield some of my friends say of a speaker: "He is speaking great, he is doing a great work. But do you know, Trotter, there is a little something lacking!"

"Well," I have said, "are you sure it is not lacking in you? That is the place to look first."

Before you ever look to a speaker, look to yourself! Maybe that is where the power has gone. You have got a grounded wire somewhere. You know you do not work good. You are losing juice all the time. Your battery has run down. You can recharge it for a little while at Northfield, but by the time you get back home you need charging again. You wonder why you do not have power.

Watch me breathe! I can only breathe out what I breathe in. Try it! That is our trouble; we have quit breathing in, we do not get anything from God, and if we do not breathe in we cannot breathe out. There isn't anything in the world so dead as dead orthodoxy. Take the power away from orthodoxy, and it is absolutely dead.

Mrs. Moody told me something one day as I walked off this platform which I think I shall never forget. She said in England there is a firebrick, and the slogan of the maker's advertisement is this: "For every hour of saturation there is a corresponding hour of illumination." Take that old brick and soak it. If you soak it an hour it will burn an hour, it will give light and heat for an hour. If you soak it for two hours, it will give out for two hours. For every hour of saturation there is a corresponding hour of illumination.

That is what I am after. If you are going to be before the people an hour, get alone with God an hour! For every hour that you absorb, you will get an hour to

help somebody else. Out from you will come light and power.

I saw a sign in Chicago one day: "Loft for rent, with or without power." I know a lot of people like that, some with and some without power, all in the same church, in the same family, in the same place. You can get them cheaper if you take them without power. It costs something for power. But you can get it in the secret place. Get to the place where you can get it!

There is a man in Chicago. He is getting very old. His clothes are rather shabby, but they are always clean. He is the most wonderful man I have ever known. I have seen the people on the streets crowd around to hear him. We have had drunken men almost upset our wagon, and we would put that old fellow up to speak, and though he isn't sensational, when he would begin to speak everything would quiet down. That man walks the streets with his Bible in his hand. You say, "He must be a crank," but if you looked at him you would change your mind in a minute. He does not look a crank. There is nothing just like him.

I remember one day the Institute boys crowded around him and said: "Talk to us a while! Tell us, where do you get your power?"

And the old man, with a far-away look, said: "I have seen Jesus!"

It spoiled him for the world, and he hasn't much of this world's goods. He hardly knows where the next meal is coming from. Yes, he does! for everything he has he gets from God. That old fellow seems to have only one answer for any of us, "I have seen Jesus"; and there is power in that. He doesn't make much noise, he doesn't bring out argument after argument, he doesn't go at a fellow to do personal work as you and I would. He just talks in a quiet way, he brings the word that God has given him; and in his face you can see the Lord Jesus Christ.

Have you ever seen him? Have you lost your vision of him? Isn't he real any more? Does he seem like a man said to me the other day, "Trotter, God seems so far away that sometimes I say, 'O God, have you clean forgotten me?' It seems to me I haven't seen Jesus Christ for years. Now, shall I quit?"

"No!" I said. "Begin! Don't quit!"

I tell you right now, when you go through the things that some of you ministers have to go through, when you are going through some of the days that some of the Christian workers, both men and women, have to go through, if you do not keep your eyes on the Lord Jesus Christ, and if you do not keep in the secret place of the Most High, and abide under the shadow of the Almighty, you will lose your way!

Someone asked Hudson Taylor the secret of his great work in China, and here is his answer: The hour from six until seven every morning of his life he gave to God. One morning he would pray from six until seven with his door locked, and no one was ever to bother Hudson Taylor at that time. Another morning, from six until seven, with his door locked he would read the Word of God, God talking to him. Another morning, with the door locked, he would sit with his face toward heaven and just repeat out loud, "Blessed Jesus! Blessed Jesus!" And he said, "You have never talked out loud to God in your life without knowing within five minutes that there was someone else in the room." Did you ever try it?

I live on a lake, and I take my boat this kind of weather on one day a week, and get out on the lake by myself. Last Saturday I did it. I get out there all alone, and I try to put the time in with him. They have been some of the most precious hours of my life. My house burned down, and I have just a little tiny place where I cannot be alone, so I take my boat and go out where no one can get to me, and I talk out loud to Jesus. You know you can tell him everything but a lie. Do not lie to him! Do not tell him you are a worm in the dust when you know you are not! Do not tell him how mean you are when you believe you are not! Just talk truth to him, talk sense! And you will not be alone five minutes until you know there is some One else with you.

What happens to you after you have been with Jesus? The world will see that you have been with him and learned of him, and that the Jesus that you reflect will cure all the ills of this world.

A MODERN INTERPRETATION OF SIN AND REDEMPTION—I.*

Rev. John Gardner, D. D.

During the days on which I am to have the privilege of speaking to you, I am to talk about the doctrines of sin and redemption from the modern point of view. Before undertaking that specific task, however, I want to engage your attention in a preliminary study of the problem of life in its relation to God as it is presented to us in the Scriptures, and specially to call your attention to the following passages:

A bruised reed shall he not break, and the smoking flax shall he not quench. Isaiah 42. 3.

Is this not a brand plucked out of the fire? Zechariah 3. 2.

ISAIAH.

The first passage is taken from that most notable section of the Old Testament in which the servant of God, who had dwelt near to the very heart of God, had made the greatest of all discoveries concerning the eternal purpose of God as it expresses itself in human life, and had come to this vision and this consciousness, that one day God was going to bring a man or men, an individual or a nation, into such an experience of the power of his Spirit that when they entered upon high adventure, adventure involving the man or the nation in bloodshed and in cruel and ignominious death, such suffering, such shedding of blood, such death, should not be because of any adventure of the political sort, in which a man or men go forth to acquire territory or riches or place or power, and find themselves embarked upon a campaign involving hazard, risk and ruin; but a man or men, an individual or a nation or a church, going forth on an adventure of redemption on the part of others, suffering, bleeding, agonizing, dying, yet with an extraordinary glory in that through their stripes the race is healed. That, I say, is the largest revelation, the highest conception of the eternal purpose of God to be found in the Old Testament: indeed, it is the sublimest conception in the intellectual history of mankind.

In the midst of it we come to the conception of life contained in the verse I have chosen for our meditation; an extraordinary conception in itself, for, if you will notice it, it gives a view of other people than the Jews themselves which is generous and noble and free, and somewhat startling. When you remember that Isaiah was a member of a race that regarded itself as elect of Jehovah, the inheritor of the oracles of God and the promises of God, one who believed profoundly that his own people were as the very apple of God's eye, then to notice that if such an one should be able to see in other people a true sense of God, a real aspiration after the divine, a genuine religious conviction and emotion such as is involved in this passage, it indicates, I say, an emancipation of mind and heart which is really startling. For when this man speaks about the bruised reed and the dimly flickering wick he is speaking about religion in the souls of Gentiles: real religion, spiritual religion, in the souls of heathen folk, the people we call pagan, the people we call outsiders. That is undoubtedly the first immediate reference of the passage.

These people who are bruised, their own folk, have lost their way in the tangled jungles of materialism, and their minds are clogged by their sensuous, animal propensities. Not wishing to retain God in their minds, their generation had been given over to all manner of animal lusts, lusts that war against the knowledge of God; and yet in the midst of such surroundings they are to be found as bruised reeds and flickering lights, Nathanaels who are waiting for the consolations of God.

I remember hearing a remarkable American missionary, whom some of you may know, Mr. Pye, who has been redeeming a whole province in China with the genius of a statesman, give this testimony, that wherever he had gone in China,—and he was breaking new ground,—into whatsoever city or village he had gone, he had never yet entered one where he had not found a Nathanael, some heathen Chinese who yet lifted holy hands to God in prayer. That is it! This prophet who has such a

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profound sense of God, and such a conviction as to the attainment of the ultimate purpose of God, has at the same time acquired such a sense of the spiritual which pervades all life that he can see in the heathen world bruised reeds and flickering flames that shall be nourished and cherished and developed and purified and strengthened and energized by this suffering servant of the Lord who is to come in the fulness of the times, so that the light shall become a beacon light, shining for the salvation of many.

That is the first thing I want you to have in your mind.

Zechariah.

The second passage is equally interesting. It is the word of a young prophet of the name of Zechariah, who was called upon to declare the word of the Lord in a very difficult time.

The children of Israel had been taken away and dispersed among the cities of the northern empire, along the plains of Babylon, and in Assyria. There they had found opportunities for expression of their purposes and desires, such as gave birth to those great movements which find their permanent expression in the prophecies of Ezekiel and the writings of Zechariah and Nehemiah and others,—a wonderful literary movement. These men were up there in that northern world, with all its opportunities for commercial success, many of them making vast fortunes, with all that brilliancy for business achievement which has ever characterized the Jews. And then, under the impulse of the Spirit of God a small group of them, some forty-two thousand altogether, had come back to the bare hills of Palestine and Judea, to the charred ruins of Jerusalem and the Temple of the living God, and there had undertaken to realize once more the dream that burned in the soul of Israel concerning Jehovah, its guide and its saviour. Then they encountered difficulty,—difficulty among themselves and difficulty because of their environment. They found a number of people living there who were hostile to their purpose, and among themselves they found that their resources were so limited that economic pressure was driving them; and they said to themselves and to one another:

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"We really cannot go forward with this great religious enterprize for the moment. We must tarry awhile until we have established ourselves. Let us build our houses, let us clear the fields, let us find some foothold for our families, and when we have become secure and have some sort of a footing for ourselves, then we will come back to our religious duty and our spiritual devotion, and we will go forward with the building of the Temple and the restoring of the city!"

That was how they were talking, and at that point two prophets of the Lord emerged to stimulate their flagging energies and to bring them back to high purpose and endeavor, a middle-aged, plain-speaking man called Haggai and a young dreamer and enthusiast called Zechariah.

In the midst of dispirited people Zechariah appears, and with his extraordinary sense of the divine, and the mysterious forces that lie behind all life, he tells in visions, in poems of extraordinary beauty and originality, of some of the things that are going on.

This is one of his stories. It applies to Joshua, the high priest. He says that he was in heavenly places, and he heard one of the angels called Satan making certain charges with reference to Joshua. The charges were that Joshua was a very imperfect sort of high priest; that the raiment which he wore at the altar of God was soiled raiment; that he was wearing clothes

that were not made for him, and that ritualistically he was unclean. The prophet listened, and was astonished at what he heard. Then another angel, the angel of God's own presence, came forward and said:

"What are you saying, and where are you throwing the emphasis in your charge against the servant of God? Are you throwing your emphasis upon a lack of ritualistic correctness? Are you throwing all your emphasis upon something that belongs to surplices and miters and aprons and things of that kind? Do you not understand that the vestments of a priest can be changed, that the vestments a man wears at the altar of God can be washed? You are throwing your emphasis upon the wrong thing, upon external things. This man is representing something that is precious in the sight of God, even a spiritual movement. This man is a brand plucked out of the fire!"

Now, if you have the two passages clearly in mind, you will notice that the figures which are brought before us present three things that are hurt, or very imperfect, and therefore of little value and likely to be cast away: a bruised reed, smoking flax, a brand plucked out of the fire.

The whole problem of life, you will admit, is the problem of the weakling. What are you going to do with the weakling? What is the place of the weakling in life, the physically, intellectually, morally, or spiritually infirm? What has the world to say about weaklings? That is a big problem. Really everything that belongs to life is knit up in that one question. What has the whole eternal process that is expressed in this vast universe of ours to say, what has it to do, with weak, impoverished, tarnished, imperfect things?

The modern voices that have been challenging us in recent days so far as the theory of life is concerned,—not so far as the practice is concerned, thank God, but so far as the theory of life is concerned—they have little to say that is encouraging to the blemished and weak. If we turn to the textbooks of science there is very little place in this world of ours, in this universe of ours, for weak things. When stars become exhausted they become black; their luminosity is gone. When creatures upon the earth become weak, the weakest are driven to the wall. Science always says that, does she not? She does not act according to her theory, thank God, but her theory says that weak things must be eliminated. And philosophy has always said that. Even so great a man as Plato,—and he was the greatest of all philosophers,—who had a great vision of God's fulfilling purpose and of the attainment of the holy and the spiritual, yet said that it would be better for everybody if the weak and the imperfect and the deformed were put out of existence. He thought that they trammeled our progress and interfered with the effective expression of life.

Now, what are you going to do with weak things,—a bruised reed, a flickering wick of flame, a brand that is snatched out of the fire? What have you to say about these castaways of life? That is your problem. It is the deepest, the most important of problems, as we all recognize; the most ancient, the most modern, the most urgent.

Bruised Reed and Smoking Flax.

A reed! Could there be an emblem more simple and impoverished than a reed? You have walked by the banks of a river or by the shores of a lake, and have seen a whole forest of reeds. In their strength, their pride, their glory, if but a summer zephyr sweeps over them they bend to and fro, they are so weak. You can tell whether there is a bird lurking in a forest of reeds because its very presence means the bending of a reed on which it alights. But when a reed is broken, when a reed is bruised, when a reed is hurt, it is a most pitiful object. What are you going to do with bruised reeds?

In that moment of intensest scorn, when men were driving the Son of God to his death, in that hour when they had been spitting upon him and taking from him his raiment and clothing him with purple clothes, they laughed and jeered at him, and sat him upon an imaginary throne, saying, "He is a king!" and in his hands they placed a reed, a broken reed. He was a laughing stock, this Son of God, with a reed in his hand. Aye, but he turned it into a magic wand, and as he waved it over the broken souls of the universe he brought

strength and beauty and glory out of them!

A reed shaken by the wind! You can take it and change it into a pen with which to write immortal odes. A reed! You can take it and transform it into an instrument of music, and with it you can thrill the very souls of angels. Only a reed! But in the blessed hands of Christ a reed is transmuted into glory divine. That is the first thing. That makes the gospel. That is the absorbing pursuit of those who know and understand the secret things of our life, that there is an attitude not of casting away reeds but of changing them.

Was that not the power of Christ? Go back to your Gospels, and see what was his magic touch! You remember that story, inimitably told by Luke the evangelist in the 7th chapter of his Gospel, where a proud man, a good man, a rich man, a cultivated man, a religious leader of his time, called Simon, invited Jesus to meet and converse with him and be his guest. Whilst they were at table, a woman crept into the house, after the fashion of those Orientals, and knelt behind the feet of Jesus, and stooped over them weeping, and began to wipe the feet of Jesus with the very hair of her head. You remember what Simon had to say about it.

"Why, what is this? This man, if he were a prophet, if he were a man of God, if he were sound himself, if he had a real understanding of the value of things, would know that this woman is tarnished, broken; he would understand what manner of woman she is—a sinner!"

Jesus' reply was very simple. "Simon, I have somewhat to say unto thee!"

"Master, say on!"

"A certain creditor had two debtors; one of them owed him five hundred pence, and the other owed him fifty. When they had nothing to pay, he frankly forgave them both. Tell me which of these two debtors will love him most!"

Simon says: "The one to whom most was forgiven."

And Jesus replies at once: "Now you understand! Here is a woman who years ago was so rich of soul, endowed with such wealth of nature, that she could draw upon herself and squander a fortune of emotion and virtue. Oh, the depth of her fall! I understand that, Simon. But even now in her broken condition she has wealth enough left to love me like this."

It was that understanding which Jesus had of broken things, that instancy of contact with the most abject and the most hopeless, which was the thrill which belonged to the days of his earthly ministry.

Aye, look again! He has gone to the other side of the lake, and has come into a strange, unfrequented place, and there he has encountered perhaps the most abject creature that ever existed upon the earth,—a man so vile, insane, sensually degraded, that even in a civilization such as prevailed in that day they would not allow him to enter into the streets of the village; so vile that his own parents tried to forget that they had borne him; so vile that the only place where he might fall asleep was among the tombs; so vile, so extreme in his condition, that he had to fight with the prairie dogs for offal that he might keep himself alive! A vile man, so vile that when at last he was delivered, that which possessed him found its dwelling place in swine! It is a vivid picture of humanity in its most degraded condition.

You know what happened. Others had shrunk from him: Jesus touched him. Others had ignored him: Jesus challenged him. Others had passed him by as utterly helpless: Jesus said, "Go home to thy friends and tell them how great things the Lord hath done for thee!"

The bruised reed he will not break, the smoking flax he will not quench, the brand snatched out of the fire he will not ignore. That is the charm of the gospel, as these various stories reveal. I think it was Dr. Hutton who said, some four or five years ago, that these various stories which compose our Gospels, are really just cases, cases chosen by the church of God to illustrate to all sorts of people the kind of thing that Jesus did when he came among the castaways of human life and human society. Then ours is a blessed gospel, is it not?

Burning Brand.

Look now at the figure of the charred ember!

Could anything be more imperfect, more extreme than that? When you come to think about it, nothing is quite so pitiful, I fancy, as when you have taken some

choice thing in your home, some little piece of furniture, and by a strange misadventure have allowed it to fall into the fire. Or you may have gone back some winter's night and found your home itself blazing and you looked on those pieces of furniture around which hallowed memories gather, even some heirlooms, being consumed. Seeing your home in ruins; how pitiful it seemed! That is the figure employed—something precious is being burned, and, you snatch it, a smouldering ember, out of the fire, and then begin to convert it into something precious and significant.

That was what was happening to the remnant of the Jewish race. They had been driven from home, driven away from their church, driven away from every sacred spot. They had had to dwell for generations among a heathen and contemptuous people. There they were, brands burning. But leaders were chosen and sent forth with a feeble but believing band. And now this is the Lord's challenge in reply to Satan, "This is a brand snatched out of the fire, because it was precious to me." He saw something in it that no one else saw. He saw a possibility for it that no one else discovered. He saw that there was yet remaining something which in its transformed condition might be even greater, more beautiful, and more useful than anything it had expressed in former times and former conditions.

Is that not the divine way? Think again of the Gospel story as it is told by Luke! There is nothing more extreme than a criminal who has actually been arrested and sentenced, and upon whom the sentence of death is being executed. Can you imagine anything worse than was actually happening in Jerusalem at that moment? Three crosses have been erected; that was shameful. To be there in the middle of the day extended upon a cross, that was horrible. But to be there in the full light of day in the presence of your fellow countrymen, and to have to say with your dying breath, "I am suffering justly for the crimes of my past; a guilty man; I ought to die,"—you could not find anything much worse than that, could you? Yet what happens to a man like that? Jesus himself in the midst of two thieves turns to a man like that, and says concerning him, "Today thou shalt be with me in Paradise," a place of beauty, glory, strength, love, achievement, knowledge, high destiny. That is the way of God!

Here is this man in the prophecy of Isaiah looking through all the centuries, not knowing just what is going to be or how it is going to happen, but perfectly sure that something must happen one day, and in that wonderful day that is what he sees as happening: First of all, that a man, any sort of a man, an ordinary, commonplace man, shall be as a covert from a storm, as the shadow of a rock in a weary land. And then he sees, further, that somehow a man or men, an individual or a church, a person or a nation, shall suffer, not because they are embarked upon predatory enterprises, but shall rather suffer redemptively in loving service, in generous engagements on the part of the profitless and the impotent. There is a vision! It was to come, and it came.

And here is this other picture, of one who stands in the midst of a critical hour and a people who are disheartened, and are losing their sense of high enterprise, and are becoming mundane and weak and engaged in gross pursuits. Here is one who is as a brand plucked out of the fire, and stands as the key man: for that is what Joshua is in the estimation of this prophet, the key man in the ushering in of the Messianic age, an age where the light of God is to flood the earth as the sunlight fills the universe in the dawn.

That, I say, is a necessary vision which you and I ought to have as we embark upon such a course of study as that with which I wish to engage your attention during the next few days. We have come to a time when it is necessary for us to take our courage in both hands, to ask ourselves certain questions simply and frankly. I want you, as we go into this study, to frankly face—for that is what I shall do,—the modern point of view. I shall try to show you that sin is still a great fact, that the atonement is still a wonderful reality, that Christ himself is still the enigma that must be solved before life and peace can come to us either as individuals or as a race.

May the Lord help each of us as we embark upon such an undertaking as this!

MORE ABUNDANT LIFE.*

Rev. J. L. Craig.

I am come that they might have life, and that they might have it more abundantly. John 10. 10.

If one were to ask, What did Jesus come into this world to do? What was his purpose? many different answers would be given, answers at any rate far different from one another so far as words are concerned. And who is to determine the right answer to the question? Obviously there is only one way of arriving at an authoritative decision, and that is by appealing to Christ himself. No one has a right to say what Jesus Chrst came into the world to do except himself.

But when we appeal to Jesus, what do we find? We find that he expressed his purpose in many different ways. For example, he said on one occasion, "I am come to seek and to save the lost." On another occasion he said, "I came not to call the righteous, but sinners." Not as in the Authorized Version of the Bible, "I came not to call the righteous, but sinners to repentance," but simply, "I came not to call the righteous, but sinners." If we were to add any words, it would not be "to repentance," but "to myself." That is what Jesus came to do: "I came not to call the righteous, but sinners to myself." That is to call them to much more than repentance. It is to call them to the highest and noblest and best that we can conceive. It is to call us to God himself.

Then, Jesus said also, "I am come to be a witness to the truth." Again, "I have come not to do mine own will, but the will of my Father which is in heaven."

It is an interesting and profitable exercise to collect and compare the different pronouncements Christ made about his purpose in coming into the world. The pronouncements are different, not in substance but in phraseology. When we collate them we find that however different they may be in terms, they mean the same thing substantially.

But of all the pronouncements our Lord made about his purpose in coming, it seems to me we have in the words to which I am calling your attention the most attractive and the most comprehensive pronouncement concerning his mission: "I am come that they might have life, and that they might have it more abundantly."

What is it we are all seeking, every one of us? What is the universal search? It might seem, perhaps, as if there were no common object of search, because people seem to be pursuing quite different objects. Yet it is true that there is one thing which all are seeking, men and women in all the different spheres of life. And what is that thing? It is life, abundant life! It is only by a difference in the methods by which they are seeking it that men are distinguished from one another. We are all straining after the same goal, only we are seeking it by different routes. It is the desire for life that is the lure that draws men on. That is indisputably true.

Some men seem to be seeking for wealth, some for pleasure, some for fame, some for power. But these are only means to an end. Men seek for wealth not for wealth's sake, but for the more satisfying, the more abundant life, which they think they will get by means of wealth. People plunge into pleasure not for the actual pleasure, but for the satisfaction, for the abundant life they think they will get from pleasure. People strive for fame and for power not because they seek these things in themselves, but for what they think these things will bring to them,—an abundant, satisfying life.

I say the desire for life is the lure that draws men on. It is the motive of human endeavor in every direction. In the last analysis the desire for life is the driving power of humanity. And Jesus said that he came to give just exactly what everyone is seeking. And the great sorrow of his heart was just that people would not give him the chance of proving his power to meet their deepest yearnings. "Ye will not come unto me," he said; "ye are not willing to come to me that ye might have life."

Whatever opinion people may have as to Christ's success in the accomplishment of his purpose, no one can have anything but

* Northfield General Conference, 1924.
Mr. Craig is a Presbyterian minister in Glasgow, Scotland.

admiration for the purpose itself. What grander purpose could anyone set before himself than to give life, and give it more abundantly!

What mean and petty aims most men set before themselves! To get and not to give is the chief ambition of the world. It was not without justification that Jesus contrasted his purpose with the purpose of many who had gone before him. He said that those who had gone before were thieves and robbers, who instead of trying to enrich and ennoble and expand the life of their brethren, were seeking to exalt themselves at the expense of their brethren. "All who came before me were thieves and robbers." That was notoriously true of the religious and political leaders of Christ's own time. They were simply fattening upon the populace. And has it not been true of many of the would-be leaders of men, of those who have claimed the suffrage of their fellows? They have held out alluring promises, but what sincerity have they shown in fulfilling their promises, in enlarging the boundaries and sweetening the pastures of life for the great multitudes?

There was nothing presumptuous or deceitful in Christ's declaration of his purpose. He lived and labored and suffered and died for the realization of his ideal, that men might have life, and that they might have it more abundantly.

The Cramped Life.

Now, our Lord made a great assumption in expressing his purpose in these terms. What was the assumption? It was this, that the kind of life men in general possess is not the life God meant them to have, not the full, rich, abundant, satisfied life that God decreed for them.

Was the assumption justified? Alas, when we look across the field of human life we cannot doubt it! What is life for multitudes of our brethren? Are there not many who could very well endorse the dismal, melancholy reflection of the great poet of my own country, Robert Burns:

> "O life, thou art a weary load
> Along a rough and dreary road
> To wretches such as I!"

There are many people for whom life is a weary, irksome load, a prolonged, unrelieved drudgery, a wearying warfare with adverse circumstances, a monotonous series of defeats and disappointments and disillusionments. It is said that in Great Britain there are from twelve to thirteen millions who are constantly on the poverty line, with destitution continually knocking at their doors and staring them in the face. We well know that it is a cramped, impoverished, cooped-up life that multitudes of our fellows live in the slums of our great cities. Their life is hardly worth calling life at all: it is a meager, attenuated existence. Half their powers are dead or dormant. Their life is very much like that of the wild beasts of the forest shut up in cages.

I do not know how you feel, but I always shrink from going to a menagerie, because there is something frightfully sad in the sight of creatures of the wild, born to roam over wide spaces, confined within a few cubic feet of space. They do not live: they only exist. All their powers are cruelly crushed and crippled. Their natural instincts are denied satisfaction.

And is that not just how it is with multitudes of men and women in this world? They are, as it were, penned up in cages. They are cramped and fettered, cabined, cribbed, confined by the pressure of adverse circumstances and by the strangling bonds of vicious habits; and they are crying out for deliverance. That is why they often resort to drink and to drugs. They want to have a larger life. They wish some exhilaration, some expansion of life, and they think they find it, momentarily at any rate, in those things that are ultimately so deadly.

But they are crying out for deliverance. And Christ said that he came to give deliverance, deliverance to the captives, to them that are bound, those that feel life straitened. And whoever is helping in any way to make the life of the oppressed less stunted and shriveled, to widen its boundaries and enlarge its interests, and infuse into it some sweetness and light, is working along the line of Christ's purpose. For he came not to limit and impoverish life in any direction, but to widen and enrich it in every possible way, to enable men and women to live, as it were, in every nerve and fiber of their being, to enjoy to

the full the gifts and powers with which God has endowed them.

When Christ's social principles are clearly understood and faithfully applied, when society is a common organism governed and controlled by the spirit of Christ, the awful wreck and wastage of human life which seem to be inevitable in the present state of things will continue no longer. Every one shall have a fair chance at any rate of attaining to a ripe maturity of manhood and womanhood unmarred by the moral and physical disabilities which make it impossible for many of our fellows today to attain to a complete, satisfying, abundant life. Christ came to throw wide open the gates of life, that the starved and shivering multitude without, like gaunt and hungry wolves around the camp fire, might enter in and share in the warmth and brightness and abundance in which they were meant to have a part. Slowly, very slowly as we reckon time, we whose lives are swifter than a weaver's shuttle, slowly Christ's benevolent purpose is advancing, and the great disinherited multitude is being admitted to at least some share of the rich banquet of life; and every effort that is directed to the amelioration of social conditions is in the direction of Christ's purpose, that men might have life and that they might have it more abundantly.

Now, is it not a very extraordinary thing, in view of what we read in the New Testament and in view of Christ's own declaration as to his purpose in coming into the world, that so many people should have got the idea that to surrender to Christ is to deprive oneself of a great deal of the joy and the liberty of life? There are many who think that. They imagine that to be a Christian means to lose a great deal of life's sunshine and song, as if Christ had come to plunge people into a dungeon instead of leading them out into the sunlight. Christ did not come to impoverish life in any direction, but to enrich it in every direction.

How Christ has been misrepresented and misunderstood! It is an extraordinary thing, for example,—I am speaking now of how it is in my own country,—that the presence of a minister at a social gathering is often felt to be a kind of wet blanket. How different it was in the case of Christ himself! Wherever he was, everything was brighter. When he went to the marriage in Cana of Galilee, it became a far brighter place because he was there. No one ever came into contact with Jesus himself without finding life made a brighter and richer thing for him. I say he came that we might have life, and that we might have it more abundantly; and we do our Lord a grave wrong when we represent his gospel as if it were meant to take away from life any of its sweet, innocent, natural satisfactions.

We have been speaking about the cramped and cooped-up life which many of our brethren in the slums and alleys of our great cities live. But they are not the only people who have a cramped and impoverished life. The glimpses which we sometimes get of the kind of life that is spent by the upper and leisured classes, of those who are often called the favorites of fortune, surely should serve to convince us that they know just about as much of the ennui of life and of dissatisfaction with life as their brethren of the dark courts and alleys. What a miserably monotonous, vacuous, fatuous life is spent by many of the idle rich. Their life is almost less worth calling life than that of the poorest of the community. A life that is spent in a round of frivolous pleasure and of perpetually seeking after some new sensation,—could any life be less worthy of an immortal being?

The need is not confined to any one class. Men and women of all sorts and conditions, in all the different spheres of life, are conscious of an unsatisfied life. They are conscious of cravings that have not been met. Many of you have read the confessions of that great Russian author, Count Tolstoy; and I do not know where we could find a more impressive commentary upon the utter inadequacy of all the ordinary privileges and blessings of life to satisfy the cravings of man's soul. When he had fame and rank and wealth and apparently everything that heart could desire, he was so strongly tempted to suicide that he had to give up shooting lest he should be tempted to turn the gun against himself; and he had to hide away a rope in a dark, inaccessible place lest he should find too easy an escape from life. In a similar, though less intense form, men and women everywhere are conscious

of a craving which the most prosperous outward circumstances are powerless to meet. They feel that they have not got the life they were meant to have, the life God created them for. Why is there so much restlessness and discontent and dispeace? It is just because men feel that they were created for some other sort of life than they have.

Christ had gauged the clamant want of humanity, and his purpose as expressed in these words, "I am come that they might have life, and that they might have it more abundantly," was exactly fitted to meet the great need.

Life Complete and Unified.

Now, what sort of life did Christ mean when he said that he had come to give life and to give it abundantly, more abundant, to overflowing?

We divide life into different parts, and we speak as if they were quite distinct, or at any rate as if they could be dealt with separately. We speak of the physical life and the mental life and the moral life and the spiritual life. Christ never did that, never. He always dealt with man in his complete personality, in the complexity of his threefold nature,—body, soul, and spirit; and he had regard to all his various necessities. He did not speak of men's souls: he spoke of men, of men in all the variety of their activities and in all their potentialities. There was no human need of which he did not take account. He fed the hungry, he healed the sick, he taught the erring, he comforted the sorrowing. There was no element of human experience with which he did not concern himself. He did not say, "I am come to seek and to save the souls of the lost." He said, "I am come to seek and to save the lost." He did not speak of spiritual life; he spoke of life.

The mistake we are very prone to make, and which is a mistake which may lead to dangerous misconceptions, is that we split life up into different parts and speak and think of them as quite distinct. It is not so. The spiritual life is not something distinct from the other parts of our life. The spiritual life is the life which in all its activities, bodily, mental, and moral, is inspired and controlled by the Spirit of God. You cannot take the spiritual life and shut it up in one compartment, and shut up the other parts of your life in other compartments. It is because that has sometimes been tried that a good deal of reproach has been brought upon Christianity, and that the very word "spirituality" has come to be somewhat offensive to certain people. Our life is a unit, a divinely created organic unity, and man must not put asunder what God has conjoined.

All the parts of our life inevitably act and react upon one another. Christ recognized the unity of man, and when he spoke of life he meant life in all its fulness, and not any particular department of it; and he came to ennoble, to expand, to unfold the whole life of man, just as you would enrich and expand the life of an imprisoned bird by setting it at liberty. Isn't that how you would give a bird more abundant life, by opening its cage and setting it at liberty?

When your great President Lincoln signed the Emancipation Act, it was not merely to give freedom: it was to enable them to attain to the more abundant life that they might obtain through being free.

How?

How does Christ give the more abundant life?

It would, of course, be quite true to say that by leavening society with his heavenly principles, by breaking down the barriers of selfishness which are the chief hindrances to the abundant life in the community, he does something to fulfil his purpose. But that, after all, would be taking a superficial view of the matter. It is by bringing men, each individual man, into relation and communion with God, because —and this is no contradiction of what has been already said,—the more abundant life must come from within outward, it must develop from within you.

You might put a man in the garden of Eden with liberty to pluck all the richest fruits from the trees, and yet he would not have an abundant life if he were living under the shadow of godlessness, if he were in alienation from God. Christ came to bring us into communion with God. He died, the just for the unjust. Why? To bring us to God. And when a man is brought into communion with God the boundaries of his life are immeasurably ex-

tended, his life attains to a richness and a fulness it cannot otherwise have, just as a flower that is brought out of the shade into the light and warmth of the sunshine. God is to a human life what the sun is to the flower.

You remember that beautiful story of Lord Tennyson. One day he was walking in his garden with a friend, and the friend said to him:

"What do you think of Christ?"

Tennyson made no answer for a time, but continued to walk on, and then suddenly he stopped before a beautiful dahlia, and pointing to it he said:

"What the sun is to that flower, Christ is to me!"

The life that is bound by finite things, the things which we can see and touch and taste, cannot possibly have the depth and the richness and the fulness of the life that has its home among the eternal things and that is nourished upon the hidden manna. The life that is hid with Christ in God, that sees God's presence everywhere, has a more bracing atmosphere around it and a wider horizon before it than the life that is swallowed up in the things of sense. A man may live in the most straitened circumstances and be engaged in the most menial tasks, but if he consciously lives and moves and has his being in God, his life will have a sweetness and a sublimity unknown to the plutocrat or to the man who is handling the greatest affairs, if God is not in all his thoughts.

Immanuel Kant, the great German philosopher, was taught a lesson by a humble, laboring man. Kant was one applauded by Germany before the lust of dominion had cankered her soul. One day he was taking his usual walk, and he saw a man toiling diligently in a little restricted patch of ground. He stood and watched him for a little while, and then he said:

"My friend, that seems a very tiny bit of ground to be spending so much labor upon!"

The man looked up with a smile, and said: "Yes, sir, it is only a tiny patch, but it is endlessly high!"

Kant was so struck by the answer that the German words for "endlessly high" became one of his favorite phrases. So if we only can consider the altitude of our work and not the acreage, it will have a new meaning for us, and will bring to us a great sense of enlargement.

A man may have his home in a garret, but if he lives in the atmosphere of prayer and has the windows of his soul open to Jerusalem, he may still live an abundant life, triumphant over all the narrowness and the wretchedness of his outward estate. This is life, life eternal, life full, free, abundant, satisfying, to know God and Jesus Christ whom he has sent. The more conscious we are of God, the more intimate is our communion with God, the more abundant and radiant will our life be. "In his favor is life." "His lovingkindness is better than life." "A man's life consisteth not in the abundance of the things that he possesseth." No, but in the purity of his heart, in the integrity of his purpose, in the loftiness of his aspiration!

Have you ever thought that the great reward to those who are faithful in this life is just more life, a fuller life? There is no other reward. All the Scripture rewards are expressed in terms of life. "To him that overcometh will I give to eat of the tree of life that is in the midst of the Paradise of God"; and that just means, "To him that overcometh will I give a more abundant life." "Be thou faithful unto death, and I will give thee a crown, the crown of life!" It is always so. You can never have anything better than a still richer and richer life.

A Sunday school teacher, after conducting a lesson on the story of Jacob's Ladder, concluded by saying:

"Now, is there any little girl or boy who would like to ask a question about the lesson?"

"Little Susie looked puzzled for a moment, and then raised her hand.

"A question, Susie?" asked the teacher.

"I would like to know," said Susie, "if the angels have wings, why did they have to climb up the ladder?"

The teacher thought for some moments, and then looking about the class, asked:

"Is there any little boy who would like to answer Susie's question?"—"Everybody's Magazine."

THE MISSION OF THE CHRISTIAN CHURCH.*

Rev. Len G. Broughton, D. D.

As my Father hath sent me, so send I you! John 20. 21.

It seems necessary today that the church shall in some way rediscover her mission in the world, and it is because of that consciousness I am attempting to speak to you on this line.

Our Lord has just come from the tomb. His disciples are gathered in the upper room, gathered there because they are afraid for their lives, gathered there also for fellowship with one another. I have often felt I would like to know the line of conversation they had during those hours when they were together before the Lord found them after his resurrection. I fancy they talked about many things they had experienced during their years of fellowship with him and with one another. I fancy they talked of their disappointments, because they were a disappointed lot. They had expected Jesus to set up an earthly kingdom, and in that kingdom they had expected to find a place of service; and now the whole scheme as they view it has gone to pieces, their hopes and their aspirations are blighted. And they had given up their business. It is true they did not have very much to give up, but they gave up all they had. And now they are confronted with the problem of the future. They have got to return to their former occupations, and doubtless they think of what will be said about them by their former friends and associates. All these things without doubt they talked about, and other things too.

While they were talking Jesus appeared in their midst. How he got in there, we are not to discover. It is enough for us to know that Jesus has the key to any door. No door can lock him out. He will open any door and enter any room that he desires to enter; he cannot be kept out.

When he enters the room he finds these disciples of his in this state of discouragement and fear, and his first word to them is "Peace, be still!" Jesus had come to that upper room to say to them the most profound thing that he had to say, and he could not say that word when they were excited and filled with fear. Hence he said to them, "Peace, be still!" They discovered it was the Lord who had spoken unto them, and when they discovered his presence, they were hilarious, they were glad. And Jesus said again to them, "Peace, be still!"

When he got them stilled this second time, he said to them this word of our text. He never uttered, so far as they were concerned, and so far as his kingdom was concerned, a more profound and more important thing. "As my Father hath sent me, so send I you!"

In that text I see a threefold suggestion. The first two parts I am merely going to mention and pass over, and then deal with the last for a bit.

First of all, in this utterance of Jesus I see that he claims to have been sent of his Father.

It is not the first time that he has declared that. It is not the last time that he refers to it.

Then, in the next place, I see that he claims to have been sent by his Father upon a definite mission to this world. "As my Father hath sent me."

Jesus' life was not an accident, nor was anything he did an accident. He came upon a definite program, and, as I believe, a program every whit of which was prepared for him before he came to this earth. I believe there was not a single day in the life of our Lord that was not in the thought of God before Jesus ever came. I believe that there was not a single incident in the life of Jesus that was not a part of that original program. He came to do exactly what he did, nothing more and nothing less.

Some time ago I read a fascinating little book, entitled, "What Would Jesus Have Done Had He Not Been Crucified?" I say it was a fascinating book—from the point of view of the English used: I think I never read better. It was also interesting and fascinating from the point of view of the theories presented. Mainly, the writer of that book was trying to show the failure of Jesus Christ. He claimed that Christ

* Northfield General Conference, 1924.
Dr. Broughton is a Baptist pastor in Jacksonville, Florida.

came to this world to set up an entirely new social order, and that he was rapidly accomplishing that thing when suddenly he was jerked up and crucified, and his whole scheme defeated. Well, when I finished reading the book, I turned to the title page, and I took my pen and wrote this:

"There would have been no Jesus had he not died!"

My brethren, Jesus never came to this world to live only that he might by living die! Jesus came to this world primarily to pay the penalty of man's sin. You may theorize as much as you like about it, and build up as many systems as you like, but in the last analysis, if you stick to the Scripture teaching with regard to the mission of Jesus Christ, we come to the fact revealed there, that Jesus came to atone for the sin of the world. All that Jesus said on his way to the cross and all that he did was incidental. It was interesting, it was helpful, it is full of suggestion for today, but the one thing Jesus came to this world to do was to die upon that cross for the sin of the world. And he did it. All the world could not have prevented him from doing it. Hell could not have prevented him from going there. Heaven could not have prevented him from going there, for heaven had provided it. It was the fulfillment of the program of Jesus. And all of it was for the purpose of saving a lost world.

"So Send I You!"

That brings me to my third thought that I gather out of this text, that as Jesus was sent of his Father, and as Jesus was sent of his Father upon a definite mission to this world, so are we sent of the Father, and so are we sent upon a definite mission, and our mission is the same that he had. "As my Father hath sent me, so I send you!" In that word Jesus is speaking to his church today, and to every individual in it who owns him as Saviour and Lord.

What, then, is the mission of Jesus as we find it revealed in the Scriptures? For what did he go to the cross?

We may theorize a great deal about that. Much is being said about it, much is being written about it; but come to his own words, and we get the truth about it. Never mind what men may say, he certainly

Dr. Len G. Broughton.

knew what he came for; and knowing, he certainly was able to say what he came for, and he said it. And this is what he said, "I came to seek and to save that which was lost." That is what brought Jesus here.

Some years ago, down in my Southland, a child was lost one afternoon in a huge swamp. The news spread around the thickly settled neighborhood that this child had wandered away and was lost in that swamp. They tracked the boy to the edge of the swamp, and there had lost trace of him, and in a few hours two or three hundred people, men, women and children, white and black, servants and masters, all had gathered around the place and were making a drive for that child lost in that swamp. They drove through that swamp together, until just before daybreak the next morning a man came upon the child at the root of a tree, frightened half to death and almost frozen. At first the child was frightened at the sight of this man, a stranger, who had made his way through the thick of the swamp to where he was, and began to cry. Then the man with loving arms reached down and picked him up, and pulled him to his heart and began trying to comfort him. The little fellow looked up into the strong man's face in the moonlight that found its way through the leaves of the trees, and he said, "I want my papa!"

My brethren, that is just a faint picture of what Jesus saw when he looked out on

this old world of ours. He saw a lost world —not one soul, but a lost world,—groping its way in the darkness of unbelief and of sin, lost, hopelessly lost; and he came to save it. In order that he might accomplish his work he gathered about him a group of believers, and he has been gathering about him a group of believers all through the centuries; and he with his church today would be driving through the swamp and fog of unbelief and sin and sorrow and wretchedness in search of lost men. That is his mission, and that is ours; and if we miss that, we have missed all. I say to you from the very depths of my own soul, as I feel it afresh these latter days, that if the church of Jesus Christ today fails at this point she fails at the most vital point of her mission. One thing will be lacking, no matter what else she may do, if she does not give herself whole-heartedly and enthusiastically to the salvation of lost men and women round about.

Let us not imagine that the world is not desirous of this salvation! I know when we look out upon the world as we see it today, and when we read the papers and the magazines and the modern books, and when we hear people talk and philosophize and the like, we are disposed to come to the conclusion that the world is not after salvation, that it does not want it.

The other day somebody was telling me about a conversation overheard between two college girls, bright girls from Christian homes. They were laughing at salvation. The person telling me about it said, "That shows that the world today does not want salvation; it is not seeking it, it is running from it." And I said to this person, "Haven't you experience enough with youth to know better than that? Those girls were not speaking out of the depths of their hearts. Bless your life, do not interpret them like that! I will venture that deep down in their young hearts there was throbbing a desire to know God through Christ, to be saved, to be conscious of their salvation."

Down in Richmond, Virginia, is the old Capitol of the Confederacy. It is now the Capitol of the state of Virginia. It is a great old building, much loved by all our Southern people. A policeman was telling me that sometime ago he was on that beat one night, and he saw a strange man acting very strangely. He was walking up and down the sides of that old, historic building, staggering as he walked. First he would stand and gaze up into the hall of the House of Representatives, then he would go to the other end of the building and stand and gaze, and gaze and weep as he gazed at the hall in which the Senate meets. Back and forth he continued to do this.

Finally, after watching him a long time, the policeman went up to him and put his hand on his shoulder, and he said, "My friend!" As he did so the strange man turned and looked him in the face with a wild look. The policeman said a second time, "My friend, you seem to be in trouble! What is the matter with you?" Of course he had already seen that he was under the influence of drink. And the man, with tears running down his face, said to the policeman: "Oh, officer, I'm trying to find my way home!"

A strange thing, trying to find his way home by looking into the windows of those two halls of legislation! But, my friends, it is not more strange than some of the things that we are meeting today in religious circles. Do you not know that the world today is looking almost everywhere for salvation except the right place? We look for salvation through legislation, through education, through civilization, whatever that may be. We are looking everywhere and to every class of people imaginable for the accomplishment of the one thing that Jesus came here to give us, the one thing he wills to give us for the taking.

I believe we have never lived at a time when it was easier to get men saved than it is today. I am speaking out of my own personal experience when I say this, as well as out of the experience of many others that are really working at this business, that are really making it their first business, the business of getting men saved.

You will pardon me if I say to you that there has not, so far as I can remember, been a single Sunday since last October that we have not had souls converted in our services and united with our church. More than four hundred have come into the

church since October 1st until the time I left home: and with no series of protracted meetings, just through the regular Sunday services. Rarely do we have a prayer meeting that we do not have some one come forward for membership in the church. And the most of these people have been grown people, very few children. I have seen a whole family converted at one Wednesday evening service. And you need not be surprised, and you will not be under those circumstances, when I tell you that the problem of the prayer meeting no longer exists in our church. It is not difficult at all for us to have a congregation for the prayer meeting. It will not be difficult anywhere, beloved, to have a congregation if it gets out that souls are being saved.

Hear me! Oh, thank God for a salvation that can reach down to the very depths of human degradation and in an instant save for both worlds!

Four Men Saved.

I want to tell you about the salvation of four of the worst men I ever saw, and they were saved, all four of them, in one week.

There lived close by our church a man who conducted a terrible business, one of the worst men I have ever known in my life, one of the worst men I have ever read about: he was leading more young people, particularly young men, to the bad than any other man I have ever met. He was having a great influence upon the young men of my congregation.

I went to him one day with my heart pulsating with anxiety for him and for those he was leading astray. I ventured into his dive, and I said to him: "I want to talk to you about your soul."

He said: "I don't want to have any talk with you."

I said: "Well, I want to talk to you about your business. I want to beg you to give up this business. I want to tell you that you are damning the young men of this community."

"I want to tell you something," he said.

"All right. What is it?"

"It is that you get out of here and attend to your own business."

I said: "Well, thank you, I will do both"; and I did both. I got out of there, and I certainly attended to my own business, and that business was to see to it that he was put out of business. So I went before the city council. It was announced abroad in the community that I was going to appear before the city council and ask that his license be revoked, and he had gathered together a whole army of his people, and they filled the room.

I went in. I shall never forget that morning. I stood before that body of lawmakers of our city, and made the strongest plea I could for the revoking of his license. He was sitting directly in front of me. I got rather warmed up in my presentation of my subject, and looking him straight in the eye I said to them:

"This man who sits here, who runs this place, and has been running it for years, is not fit to run a business in hell!"

You can imagine things rather warmed up. The atmosphere got very much like the place I mentioned. He warmed up. He straightened up. He weighed about two hundred and fifty pounds, and I was not so plethoric then as I am now.

When I finished his lawyer got up and presented his case. When he finished the city council took the matter in hand, and unanimously revoked his license and put him out of business. And they all started out of the building except myself. I waited for all the rest to get out, and when they were all out then I started. I went down in the elevator, but when I got to the door and stepped out on the street, one of my officers came rushing up to me and said:

"Which way are you going home?"

"Such and such a way."

He said: "Well, I want to advise you not to go that way."

I asked, "Why?"

"I have just come from down there," he said, "and that fellow has got a crowd down there, and says that if you come that way he is going to get you and beat you to death."

"Well," I said, "it is just as easy to go another way, isn't it?"

He said: "Yes, and I would advise you to go another way."

I said: "Yes, and I would advise you to go along with me, too, to keep me company."

"Well, I will go"; and he went.

The next morning I went over to my study at the church. As I got to the church I met a man, and he said:

"Which way are you going back when you go home?"

I said: "I am going back the way I usually go. Why?"

"Well, you had better not go that way, for I understand that this man says that he is going to get you, and he is going to wear you into a frazzle, and then wear the frazzle out."

"Well," I said, "he won't do that. I will go another way." So I went another way.

The next morning another man came to me and said; "Which way are you going over to the study?"

I said so and so. And he said:

"I would advise you to go another way."

So I went another way, and I kept going until I went all the ways that I could go to get to my study, and had to go back and repeat them.

Finally, after about a week, one cold, frosty morning, I went into my study. As I opened the door and rushed in, I was whistling. I slammed the door behind me, and what should I see but this man sitting there before my fire, and I had already shut the door behind me! He looked to me like a mountain as he sat there.

I walked up as he turned around, and I said: "Good morning!"

He said: "Good morning!"

I said: "It is a cold morning."

He said: "It is warm in here."

I kept walking around, and he said: "Why don't you sit down?"

I said: "Well, I just—I don't know"; then I sat down. I was just as certain that I was in for it then as I am certain now that I wasn't; and I began to make up my mind how I was going to defend myself, and I decided that I was going to do the best I could.

He said: "Dr. Broughton, that was a terrible thing you said about me the other day!"

I said: "Yes, it was, but I am sure you agree with me that it was true."

He said: "Well now, here I have come to talk with you about it."

I said: "Let's talk!" That was the one thing I wanted to do right then, to talk.

He said: "Dr. Broughton, do you know that my father was a preacher in old Virginia?"

"No."

"Would it be a surprise to you if I were to tell you that my father when he died practically died with his hand on my head, as a child, and that his last utterance in this world was a prayer that God would save his boy and make him a good man? You know what I have made of my life, how I have wrecked it and ruined it, and how I have wrecked and ruined everybody else that I could. You know that I am the worst man in this city, I am the worst man in the world. What you said about me was not half the truth. I am not fit even for residence in hell. And I have come to you to ask you if Jesus Christ will save a poor old wretch like me; and if so, I want you to tell me. If you think I am too bad, do not hesitate to tell me! I haven't slept a wink for two nights. I cannot look my child in the face."

I said: "My dear fellow, I am glad to be able to tell you that Jesus Christ can save you and will save you, if you will just let him do it, now, right now!"

"Now, now, now!" I kept saying with emphasis; "he will save you if you will just let him, just let him! O man, get down here on your knees now, and lift your heart to Jesus and ask him to save you now!"

He dropped down on his knees and began to pray. Then he ceased to pray, and I took up the prayer and continued for a bit. Then I felt an arm around my waist, and his great head rested on my shoulder, and we stood up, and he put his arms around me and continued with his head on my shoulder, weeping. Finally he said:

"Thank God, it's done! I feel it in my heart. It's done! I am saved!"

After we had rejoiced together for about two hours, he said: "Now, there are three fellows that have been with me in all this wicked business. Will you stay here while I go get them?"

"Yes," I said, "I will sit right here." And I sat there, and he went out and got fellow No. 1 and brought him in, about noon. We talked to No. 1 a little while, and he got down on his knees and gave his heart to Jesus, and he was saved.

Then the two said: "We will go after the others," and they went after the others. Next morning we had an audience with the other two, and they got down on their knees before God, and prayed and asked for the same salvation, and Jesus saved them. And the next Sunday when our officers met, we received into the church those four vile gamblers, the vilest men in that town! They have all made good. Jesus saved them on the spot by the power of his cross, and kept them saved when once they were saved.

Beloved, that is the mission that Jesus is on, and that is the mission he has sent his church out on, and that is the gospel, blessed be his name! we are commissioned to preach. And where it is preached and believed in, men and women are yielding themselves to Christ and feeling the power of the cross in their salvation. To be saved is the biggest thing in all the universe, and to get men and women saved is the biggest thing that the church can do. Let the world do what it will with other things, but in Jesus' name let the church stick to this job of saving in the name of Jesus and by the power of his Spirit the lost men and women about it!

Oh, thank God for such a gospel, for such a Saviour! When I see these men I have talked to you about, and scores of others just like them, I thank God more and more for the wonderful, inexplicable, mysterious power that comes from the cross of Christ, that penetrates the human heart and saves for both worlds.

I want us to sing—it is on my heart, it has been ringing in my ears all this afternoon,—"Hallelujah, what a Saviour!"

UNDERSTANDING SPIRITUAL TRUTHS.*

Rev. W. S. Abernethy, D. D.

In a certain church with which I had intimate acquaintance, some years ago they installed a new pipe organ. They put underneath the instrument a water motor to operate the bellows. One Sunday morning, after the motor had been working very nicely for a time, right in the midst of the contribution that the soprano soloist was rendering, the wind gave out, and you perhaps can imagine, if you never have heard it, the sickly sort of groan that a pipe organ emits when the wind is giving out. A few weeks later it happened again, this time as the congregation was singing a hymn; and then a little later, while the organist was giving her opening voluntary, the same thing happened.

The trustees said, "We must do something about the water motor"; and so they took it out, and in its place they installed an electric blower.

When this blower was in place and everything was ready, they made a discovery. They discovered that the voltage in the wires outside was too high, and they could not connect this electric blower with the wires outside without danger of blowing out a fuse, or something.

What was to be done? The electrician said: "Oh, that is easy enough! We will just put on the pole outside what we call a transformer or reducer, and we will bring that high voltage in the wires outside down to the lower voltage, so that your blower can take it."

I find a good many things that are too big for the human mind to comprehend. We have to run them through a reducer in order to understand them.

They tell us that ten million men lost their lives in the Great War. I do not know how much ten million is, I cannot visualize ten million men. But somebody runs those figures through a reducer and tells us that if you start that army of ten million men down Fifth Avenue in New York at sunrise some morning, and walk them from curb to curb in close formation from sunrise to sunset, today and tomorrow and the next day, it will take six months for them to pass a given point. Then I begin to understand what ten million is.

Astronomers tell us that the nearest fixed star is off there in space,—I do not know just how far: it does not make any particular difference. But somebody runs those

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* Northfield General Conference, Round Top, 1924.

Dr. Abernethy is a Baptist pastor in Washington, D. C.: pastor of the late President Harding and of Secretary Hughes.

astronomical figures through a reducer, and tells us that if the light from that nearest fixed star should have begun traveling earthward back in the days of Noah, and should be traveling in this direction all this time at the rate of 186,000 miles a second, we might begin to look for it almost anytime now. Then I begin to understand distance and space a little.

186,000 miles a second! Well, that is too big, too, to comprehend. But in the Cosmos Club in Washington, two or three months ago, a little group of scientists were gathered about a table. One of those scientists touched an electric key and started an electrical impulse. It traveled to New York, and across the Atlantic Ocean to Liverpool, and then across England and the channel to France, and across Germany to Warsaw, Poland, and back to Washington, making the round trip in thirteen one-hundredths of a second. When these big figures are run through that kind of a reducer, I begin to understand just a little about them.

There are some ideas, some concepts of God that I cannot understand.

Will you tell me how the love of God is to be measured? Have you any idea what it is?

The apostle Paul attempts to measure it, and he says, "I will give the dimensions of God's love." So he starts and tells about the length and the breadth and the depth and the height of the love of God, and then he realizes he is in over his depth, and he dismisses it all with these words, "Oh, I mean the love which passeth knowledge!" You cannot comprehend it.

John attempts to tell something about the love of God, and he gets to thinking of the adjectives he will use. He finds none of them are big enough, and so he says, "God so loved the world!"

I could tell you of a little lad in my home who would climb up into my lap sometimes, and he would say, "Daddy, I love you!" And I would say, "How much do you love me?" Sometimes his answer would be in miles, and sometimes in bushels, and sometimes he would run out of language, and he would throw his arms around me and say, "Daddy, I love you so much!" That is what John says in John 3. 16,—for I think these are John's words,—"God loved the world so much, so much, so much, that he gave his only begotten Son!"

But still I do not know how much it is. Do you? The love of God, what it is, who can measure it? How big is it? To what depths will it go? Jesus—may I say it reverently? You will understand me so, I am sure,—Jesus puts that idea through a reducer and brings that big concept down to the plane where you and I can understand it. In the 15th chapter of Luke he tells about the boy who went into a far country, and about the father who stood at the end of the road and kept saying, "He will come back! He will come back! I know he will come back! And when he does come back, I will be ready for him, and I will just overwhelm him with love!" And the boy does come back, and the father puts on him the robe he used to wear,—for that is what he means,—the robe he used to wear when he was a son in the household, and puts shoes on his feet, and a ring on his finger, and welcomes him home. And when we have read that, we say, Is that it? Is that the way God loves? I can understand that, for I know the love of a father for his boy.

How far will God go in the matter of forgiveness? I do not know. We have that idea described in words, yet Jesus runs this through a reducer, too, and he gives that story of the man who owed a debt, an impossible debt, and it was forgiven. When we have read that story we say, "Is that it? Is that the way God forgives the impossible debt, that could not be worked out in any way?"

"Teach Us To Pray!"

The disciples were listening to Jesus as he prayed (Luke 11). I like to think that this was one of the times when the Master had gone away into his mountain resort, possibly. Perhaps it was early in the morning. The disciples had come seeking him, and had stolen up very near to him, and were listening to him as he prayed. And they whispered to each other, "If we could only pray that way! When he gets through we will ask him to teach us." So they do it.

"Master, John gave his disciples some les-

sons in the art of praying. Won't you give us some?"

And Jesus gives them that wonderful prayer, the Lord's Prayer, or the model prayer, the disciples' prayer. Not that we always ought to pray in just these words, but he tells us here what prayer should include, he gives a general idea of the scope of prayer.

"Our Father, who art in heaven": the filial spirit. "Hallowed be thy name": the reverential spirit. "Thy kingdom come": the missionary spirit. "Thy will be done": the submissive spirit. "Give us this day our daily bread": the dependent spirit. "And forgive us our debts as we forgive our debtors": the forgiving spirit. "And lead us not into temptation,"—I like to think of there being a parenthesis there,—"Lead us not into temptation (and there abandon us), but deliver us": the trustful spirit. So it goes. What a wonderful prayer it is!

Then when he has given them that, he is going to tell them something more. He is always doing more than we ask, He gives the added lesson, he wants to tell how willing God is to give. How shall he do it? Well, he is going to run this thought through a reducer, too, and bring it down to human terms. And so he tells about the man who went to his neighbor at midnight and said to him:

"A friend of mine has come to me, and he is hungry, and I find after I have gone into the pantry that there isn't a thing there to give him. Will you lend me three loaves?"

And he from within shall answer: "Trouble me not! This is a great time of night to be coming and asking for the loan of three loaves of bread!"

I know just how that man felt,—just as I did the other day, about two or three o'clock in the morning, when my telephone rang. I hit three rocking chairs trying to get to it, and when I took the receiver down I heard the operator say sweetly, "Will you excuse it, please? Wrong number!" "And he from within shall answer, Trouble me not!"

But the man outside continues asking. "Neighbor, this is no way to treat me! I tell you a friend has come to my house, and he is hungry. Won't you give me what I ask?"

And he from within, not because the man outside is his friend, but because of his importunity, will arise and give him whatsoever he needeth.

"And I say unto you," said Jesus, "Ask!" And we have said, I imagine, in trying to interpret this parable, "Well now, the Master meant that we ought to keep on teasing the Father, teasing him and beseeching him, and finally, just to get rid of us, he will give us what we ask." That is not what it means at all.

Oh, I believe in praying and continuing in prayer! The secretary of a Christian Endeavor Society somewhere out West wrote to Dr. Sheldon some time ago and said, "Dr. Sheldon, won't you give us a motto that we can put up on the wall of the room in which we meet?" Dr. Sheldon wrote back, "Put this up: 'Be good, and don't get tired!'" They put it up. That passage in the New Testament, "Let us not be weary in welldoing, for in due season we shall reap"—Do you know the literal translation of the words that follow? "In due season we shall reap if we do not let go." That is the literal meaning of it. Oh, I believe in keeping on! Judson said he prayed for more than twenty years for one thing, day after day, and day after day, before he got his answer.

Samuel Hadley used to come to Northfield. Perhaps you have heard him tell of the convenant that he and his wife entered into, to pray twice every day for that disreputable character who used to come into the Water Street Mission, Bowery Ike. I have not time to tell the story tonight, but they kept on praying twice a day, he and his wife, day in and day out, year in and year out. Bowery Ike through the grace of God finally become Ira B. Snyder, if you please, the Christian gentleman, through the prayers of those godly people. They would not let go. I believe in importunity in prayer.

But that is not what Jesus means, I think, here. He does not mean that God's will is ever changed, that we can finally get him to do the thing that he does not want to do, simply by teasing. This is one of the "How much mores" of Jesus. This, I

think, is the meaning of the parable: If unwillingness, selfishness, surliness, churlishness, unneighborliness, all of these as represented in this unwilling neighbor who did not want to get up at dead of night and help out his friend,—if such unwillingness finally will yield, how much more will willingness and generosity and goodness and grace and loveliness, all these things as represented in God, operate to give you what you want!

"If ye then, being evil." Here is the reducer of this story. Jesus is speaking here to fathers and mothers, many of them in his congregation that day, I am sure. "If ye then, being evil, know how to give." Do you know how? I sometimes wonder if we do. I have seen parents give things to their children just to stop them crying, when they knew perfectly well that it was not best for the children to have them.

"If Ye Know How."

Do you know how? Jesus is talking to his disciples. "If ye know how, how much more does your Father in heaven know how!" And sometimes, you know, just because he knows how to give, he denies us the thing that we want with all our hearts, and that we think we must have, that we will not be happy without. Paul prayed three times—and if anybody knew how to pray it was Paul,—"Oh, take away this thorn in my flesh!" And God said, "No, Paul: I want it to stay right where it is. I want you to make friends with it. I want you to keep it there." And he gives Paul something so much better than the apostle ever imagined, and Paul finally comes to the place where he says, "He gave me grace to bear it, and I have discovered that when I am weak, then I am strong!"

Sometimes, because God knows so well how to give, he delays and delays. Very often his answers to our prayers have to be grown. We think that he can turn around and take the answer off the shelf somewhere, that he has it in stock and can turn it right over to us. But very, very often they have to be grown, and it may take months and years to grow that answer.

"If ye know how, how much more does your Father in heaven know how to give good gifts." Carry this away with you, will you please, that God wants to give good things to us! I have seen people that seemed to have the idea God wanted to keep us miserable all the time, and just as unhappy as we could be. It never is in his thought to do that. If my boy should come to me and say, "Daddy, I haven't done all that I ought to have done lately, but I am going to turn over a new leaf, and from today on I am going to try to do the thing that you want me to do and please you," would I say to him, first of all, "Son, take off your coat: I am going to give you a thrashing"? Would I? No decent father would do that. I am going to try in every possible way to crowd good things into his life and make him and keep him just as happy as I possibly can. Because he has made that promise to me and because he is trying, I am going to put myself out of the way continually to do things for him that he likes. Yes, I am! I cannot imagine that God is any less likely to do that than an earthly father.

"If ye know how to give good things, how much more will your Father in heaven give good things"—one thing more,—"to them that ask him." I do not know why he should put that proviso in, but he did. I suppose that is the lowest level of prayer, the asking part. Then we launch out beyond that, and prayer comes to be—well, a state of mind? Was that what the apostle was thinking of when he said, "Pray without ceasing"? Not that he was always engaged in actual prayer. I think what the apostle Paul meant when he said "Pray without ceasing" was, "Be in such a state of mind that it would not be an absurdity for you to break into prayer, no matter where you are!" Pray without ceasing, and prayer finally comes to be an attitude.

"If ye, being evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to them that ask him!" I thank him for putting this great thought through that kind of a reducer and bringing it down to the place where I can understand it.

A Woman's Worth.

I would value every woman at the thrill she received from whatever work she performed.—"Daily Sketch."

"BLESSED ARE THE MEEK!"*

Nolan R. Best.

The apologetic of Christianity, as it confronts at various angles the opposition of the world, may be figured as an ellipse described around two foci,—the question, first, Does Jesus Christ save men? and the question, second, Is it possible for men to live their lives in this world after the way of Jesus?

To both questions the best answer, of course, is the experimental one. The answer to the question whether Jesus Christ saves men is seen in men saved. The answer to the question whether the way of Christ is livable in this world is seen in men who live it. But the latter question especially, the practicability of Christianity, is of such a nature as lends itself to argumentative discussion, and there is in fact a great deal of discussion over it, wherever serious-minded men "talk religion." In such discussions the friend of Christ should not be dumb: he should be ready always to give answer to every man who asks a reason why he thinks Christ's plans for life in this world can be lived out in everyday practice.

The crux of the question is in the Sermon on the Mount, which is frequently described as Christ's legislation for the kingdom of heaven. The word "legislation" is perhaps a little stiffer than our actual meaning, because we are not thinking of enacted laws; we are thinking rather, as it were, of the prescriptions of the Great Physician for the health of humanity. The "rules" of the Sermon on the Mount are rather the voice of experience and knowledge, recommending to us a wholesome regimen for men's minds and spirits. They are the wisdom of a Friend who knows, and as such are invested with an unsurpassable authority,—provided the Friend does know.

There are those who say that Jesus Christ did not know: that he prescribed for humanity an utterly impossible way of life, a way that has no relation to the world as we know it, and is indeed contrary to the essential constitution of things as they are. And generally the antipathy of those who speak thus of the injunctions and ethics of the Sermon on the Mount is centered upon the third of the beatitudes with which Christ opened that epochal discourse, "Blessed are the meek, for they shall inherit the earth!" If the Sermon on the Mount is the crux of such doubt of the wisdom of Jesus, this beatitude is the crux of the crux.

It was this beatitude chiefly that caused Nietzsche, in his boasted rôle of antichrist, to speak of Christianity, the religion that Jesus taught, as a slave religion. He thought that none but a hopelessly servile and dispirited mind would tolerate such a thought. And so, I suppose, a great many others have felt. Undoubtedly among devout Christians there creeps in the sense of this thing being entirely out of keeping with life as we know it. Men say in reality the meek do not get anything in this world: the meek are run over, they are pushed out of the way, they achieve nothing that they desire, and they are not the sort of people ever to bring into being the kingdom of God. Give us, they say, men of action, men of energy, men of intense determination to carry the thing through! A meek man may have saintliness in the eyes of God, but he is next to useless in this world. And I take it that a general vote among Christians as to whether they would like to be meek,—or whether they enjoy being meek, if they think they are meek,—would pretty surely carry in the negative rather than in the affirmative. This beatitude, therefore, keenly challenges our examination, and constitutes, no doubt, the most critical point of decision when men question whether the Sermon on the Mount is a practicable proposition for every day life.

Toward the consideration of that question what I wish to offer here is the suggestion that the right view of the case depends very largely on whether we are understanding by this English word "meek" what our Lord meant by his original word in this context.

It is the supreme problem of Bible translation everywhere that it is often difficult, and sometimes all but impossible, to find in the language into which one would render the Scriptures a word that represents precisely the word that was used in the origi-

* Northfield General Conference, 1924.
Mr. Best is Editor of the "Continent."

nal text. In the Gospels there is an additional hazard, because the original text of these writings is itself translated from the language that Jesus used. Missionaries everywhere, tireless as they are in spreading the Bible in all the tongues of earth, confess that though the substance of its great message can be carried over to the thought of even savage men, yet there are specific words in the original which practically defy translation into languages of a different lineage.

It is even so, in spite of the flexibility and the copiousness of English, with regard to our English tongue. And the difficulty is accentuated because a large number of words have changed their meaning since our King James version was translated more than three hundred years ago, so that we do not in this age take the sense which the translators in those ancestral times intended.

It is somewhat so with the word "meek." Today it does not mean exactly what it meant in 1611, and so we miss somewhat of the idea it probably conveyed to early readers of the King James text. Nevertheless the American revisers in our own generation seem to have been able to think of nothing else more appropriate, and have retained the word of 1611. Still it is worth while further to pursue the use of "meek" and "meekness" through the New Testament to get at the meaning more exactly, if possible, by certain comparisons.

In other places the mention of meekness does not fall so strangely upon our ears. When we hear Paul reciting, in Galatians, the fruit of the Spirit,—love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control,—these things make a congruous catalogue. Meekness seems to go along harmoniously with the other virtues enumerated there, although they are certainly not the index of a weak and colorless character. All of the others are positive virtues. And there is no reason why meekness should be interpreted differently.

Or when our Master says, "I am meek and lowly in heart," we do not attach to the word any sense of cringing, because we know that our Master was not a cringing person. He was not a person afraid of asserting his own mind and speaking his own word about things. He was not a person who found it difficult to hold his own ground against opposition. Our Lord, though he described himself as meek, did not lack courage, nor even self-assertion, in the presence of those who sought to frustrate his truth.

Especially is it interesting to note that in the sixth chapter of Galatians and the first verse even our modern revisers found themselves driven away from the word "meekness." In the King James version we are exhorted to "restore such an one in the spirit of meekness." But the revising company found it necessary, in order to get any reasonable sense out of the exhortation, to substitute the word "gentleness." The clarifying of the apostle's meaning is instantly apparent. So those of you who are familiar with the American revision, and with all these modern versions that are so much in vogue now, especially Goodspeed's, will find this same Greek word, in that place, at least, translated "gentleness."

We need this new angle upon it in order to get the light of the original on what the Master spoke when Matthew translated his phrase into this Greek word which we are now considering. And indeed in the classic Greek it would convey this sense of sensitive gentleness far rather than any negative and flabby virtue. It is, of course, no flamboyant word even there, but it is the word, for instance, with which the Greeks spoke of tame animals, or, as we call them, domestic animals. An affectionate household pet was described by this word "meek" which we have in the New Testament, and it meant more than mere harmlessness: it meant kindliness, fidelity, comfortableness. More significant still, it was the word for all soft and pleasing sounds. A woman's voice, when melodious, as it perhaps always was with them, was by the Greeks described as a meek voice, or, as we would better say, a gentle voice.

Indeed, the whole sense of the third beatitude would, I believe, be much better got at in our modern language if we translated it, "Blessed are the gentle!" Or perhaps we might avail ourselves of the greater concreteness of the noun form and say, "Blessed are the gentlemen!" There is hardly any word in the whole English lan-

guage richer than the word "gentleman" and its cognate, the word "lady." And all the wholesome self-reserve, all the tender and gentle consideration, all the kindness and beneficence which we associate in our minds with gentlemanliness and ladyhood are in this beatitude, because that is far nearer what "meek" signifies than what we ordinarily think of as meekness. "Blessed are the gentlemen, for they shall inherit the earth!" And in this light one stops to think of that fine word of old Thomas Dekker, who wrote centuries ago that "Jesus Christ was the first true gentleman that ever lived." There are deep things to think about in that statement, and as you think of them you will feel more keenly and clearly, it seems to me, the significance of Christ's saying, "I am meek." He was indeed a gentleman.

PAUL'S EXULTATION IN PREACHING.*

2 CORINTHIANS 2.12 TO 6.10.

Rev. A. T. Robertson, D. D.

1. Recovering Hopefulness, or A Preacher's Moods, 2. 12 to 3. 6.
2. Retaining Spiritual Power, or With Open Face, 3. 7-18.
3. Holding on to the Main Thing, or Finding God in Christ, 4. 1-6.
4. Keeping the Treasure in Earthen Vessels, or The Preacher's Limitations, 4. 7-15.
5. Interpreting Life, or Seeing the Unseen, 4. 16 to 5. 5.
6. Pleasing Christ the Preacher's Ambition, or Loyalty to Christ, 5. 6-17.
7. Pleading with Men, or The Ambassador for Christ, 5. 18 to 6. 10.

5. 18, 19. God reconciling the world to himself. In this matter of reconciliation it is man who is the scapegrace. God did his part long since in Christ.

5. 20. The preacher an ambassador for Christ. Here the preposition ὑπὲρ would be better rendered "in behalf of." The job of the preacher carries with it the highest dignity known to men. An ambassador has the entrèe not only with the government which sends him, but also with the government which receives him. If the preacher is persona non grata, he cannot do his work.

Embassy work is personal work.

5: 21. The sinless Christ. Christ had no experimental knowledge of sin. On Calvary Christ felt that the Father was treating him as sin.

"That we might be made the righteousness of God in him." This is God's program. Without this fact there would be no gospel. We might have essays, etc., but no message of saving grace.

6. 1. Worker's together with God. An ambassador who should be unwilling to cooperate with his government would be recalled and replaced with one who was willing.

6. 2-10. The minister's environment. These verses contain three instances of anaphora, the rhetorical figure which employs the same emphatic word at the beginning of successive clauses. In verses 4 and 5 we have the preposition ἐν, "in the midst of"; in verses 6-8 we have the preposition διὰ, "through the means of"; and in verses 9, 10 we have the adverb ὡς, "as."

Here is the preacher's school of hard knocks. Here is the paradox of the preacher's life: he must be happy with a heartache. Though he has nothing, yet he possesses (holds down) everything. Though poor, he is a wealth-imparter to others.

* Outline to ministers, Northfield General Conference, 1924.

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Next Month.

Annual Missionary Number, containing reports of the Northfield missionary conferences last July, and other missionary sermons and articles. Among the Auditorium speakers reported were Dr. A. Ray Petty, Dr. Brewer Eddy, Dr. F. W. Norwood, Dr. William Axling, etc.

Also notices of missionary books in "Our Book Table" by Mrs. Frank Mason North and others.

"DEEP CALLETH UNTO DEEP."*

Rev. J. D. Jones.

As I am going to use the sentence I have just quoted as a motto rather than a text, I need not spend much time in talk about this 42nd Psalm and the circumstances under which it was written. It was obviously written by a man who was in trouble. His trouble seems to have been exile. We need not try to decide who the subject was, or what was the particular exile in which he shared. Commentaries differ widely amongst themselves, some suggesting that it refers to the exile in David's reign when through the rebellion of Absalom the loyal and pious portion of the population were driven across the Jordan, others suggesting that it was the exile so many devout Jews had to endure owing to the persecution of Antiochus the Great. It really does not matter. The point is, the writer was in exile, and the bitterness of the exile consisted in this, that it separated him from Jerusalem and its Temple and its worship.

The place of exile was apparently in the hilly trans-Jordanic country. From there he could look down towards the west and south in the direction of Jerusalem, and remember how he went with the multitude to the house of God. At the thought of the privileges that once were his, but are his now no longer, a great sea of pity seems to surge over him. The particular imagery of my text is suggested, the commentaries say, by the scenery of the district in which he sojourned. When the snows of Hermon melt the rocks are covered with foaming cascades, and the impetuous Jordan becomes a roaring torrent. These floods call out to one another. "Deep calleth unto deep," and makes the echoes ring. So it seems to the psalmist as if one flood of trouble called to another flood of trouble with the intent of overwhelming him and swallowing him up.

Now that may be probable in the sense in which the psalmist first used the words, but the suggestion they convey to me is quite a different one, namely this, that it is to the deepest in man that the deep things of our gospel call, and that until the depths of human nature are touched the deep things of God make their appeal in vain.

"Deep calleth unto deep": I am going to take the liberty of using this phrase as my starting point for a discussion of that truth.

I wonder whether you are ever troubled by the thought of the indifference and unconcern of such a vast proportion of our population? Seventy-five per cent, we are told, of our male population are outside our churches. They made preparations for over a hundred thousand people to see a football match in my country last spring, and according to the newspaper some four or five thousand people were expected to travel—by rail or by motor car,—all the way from Bolton in Lancashire to see it. Men will spend much money and travel long distances to see a football match, but they neglect and ignore the church of Christ even when it is planted at their very doors.

This indifference would not be so puzzling if we reckoned religion to be a matter of taste, just as love of music or love of painting is a matter of taste. We should account for it on those lines by saying that the great majority of our people had no taste for religion. But we cannot say that. We believe that the human soul everywhere is athirst for God, the living God. We believe that man really cannot live by bread alone, but by every word that proceedeth out of the mouth of God. We believe in Augustine's familiar word that God has made man for himself, and that he is restless until he finds his rest in God. It is in view of this belief of ours that man is "so made" (to use Dr. Dale's word,) that he must seek God and love him, that the sheer indifference of such multitudes seems so mysterious and staggering. They seem to feel no want of God at all. They ignore him, and are conscious apparently of no lack.

What are we to make out of it all? Must we abandon our belief that the need of God is instinctive, intuitive, universal? Must we confess that we have been mistaken in our belief that man was made for God? Such questions are forced upon every thinking Christian by the condition of things in the midst of which we find ourselves.

Now my belief is that my text suggests

* Northfield General Conference, 1924.

the real reason for the prevailing indifference. There is no need for us to recant our faith that man is made for God. But it is to the "deep" things in man that the deep things of God make their appeal. And the average man is not living "deeply." He is living on the surface, he is living among the shallows. The depths in him have never been broken up. And to the man living amongst superficialities and shallows the deep things of the gospel of God make no appeal.

I do not know much about the science of the "listening in" process, but hasn't each of these broadcasting stations its own wave length, and mustn't an instrument be tuned, so to speak, to that particular wave length if any messages are to be received? And it is much like that with this human nature of ours. If God's voice is to be heard there must be some correspondence between God and the soul. The deep calls of the gospel are necessarily unheard by the man of shallow soul. If there is no corresponding and responsive deep, the deep things of God make no appeal.

Human nature seems built in strata. The New Testament writers mention three such strata,—flesh, soul, spirit. Of these the flesh is the surface stratum, and the spirit represents the deep.

There are some who seem to live wholly in that surface stratum. They live, as the apostle puts it, "in the flesh." They live on that level, a merely physical, sensuous life, and living on that level it is sensuous things that appeal. They mind the things of the flesh. They are wholly occupied with the superficial pleasures and concerns of life. They eat and drink and make merry and make money, as if that were the whole of life.

There are others who live in the soul as well as in the flesh. That is to say, they live not simply in the region of the senses, they live in the region of the intellect and the mind. They feel the appeal of the beautiful. They are sensitive to the glories of nature. They respond to the splendors of literature and art. It is a much fuller life than the merely sensuous one which such multitudes are content to live. They dwell more deeply who dwell in the soul as well as in the flesh.

But there is a deep below that deep, and the real depths of human nature are not sounded except by those who dwell in the spirit. It is to the spirit in man that the gospel makes its appeal. It is at that depth that there is really correspondence between man and God. It is when we live at that depth that we hear the call of God and make response. So long as men live on the level of the flesh, or even of the flesh and soul, they may be indifferent to God, but the spirit of man is the candle of the Lord. Spirit with spirit can meet. God, who is spirit, makes his appeal to the spirit of man.

That is why multitudes are apparently heedless of God and feel no need of him: they are living on the superficial levels. Material and intellectual pursuits are all their concern. But although they live on those superficial levels, the deep is there. There are deeps in man that we do not suspect. There are deeps in ourselves that we never realize until they are opened.

What does the stress which modern psychology lays on the subconscious mean but this, that there are depths in every man of which neither he himself nor his neighbors may be aware? And in those depths there is a deep which answers to the call of God. It may not be obvious, but in every one it exists,—some spiritual instinct that hungers after God, the living God. "If you'll only cut deep enough," said a French soldier in the Napoleonic wars to the surgeons who were operating upon him, "you'll find the name of the Emperor!" And if you will only cut deep enough into human nature, you will find upon it the name of God.

If men seem to be able to do without God, it is only because they have not sounded the depths of their own natures. But just because man finds his true life in fellowship with God, God in his mercy allows experiences to befall us which break up the fountains of the great deeps within us, and then we suddenly find that we want God and that we cannot do without him. Out of the depths we cry unto the Lord: deep calleth unto deep.

Again, according to the new psychology almost anything may open up the depth of that mysterious subconscious in which all kinds of instincts and aspirations, hunger

and thirst, lie hidden. A word, a memory, a casual happening,—anything may do it. But there are certain special things which do it more often and more effectively than anything else. They open up the deep within us, and out of these deeps we cry unto the Lord. And to us in these deeps the deep things of the gospel make their appeal.

Let me mention two or three of them!

Peril.

I begin with this. The consciousness of peril will often open up the deeps of human nature, and then God becomes the supreme need.

We have illustration after illustration of this in the old Book. Israel in the days of prosperity was constantly forgetting God, but when peril threatened they flew to God as their one and only resource. "Then they cried unto the Lord in their trouble." In their trouble. I am not defending them: it was making a convenience of God. But trouble, the threat of peril, again and again has shaken people out of their superficiality and shallowness, and revealed life as a thing of mighty and vast consequences, and has made men think of God.

Our own recent history will furnish us with illustrations. I happened to be looking through my desk the other day, and I came across a pamphlet published by the "Scotsman" newspaper, which narrated what happened in a certain parish church in the opening days of the war. I had put it in the drawer meaning to use it sometime, and now after nearly nine years its chance had come. What happened in that Scots kirk was this: everybody came to pray. There was such a congregation as had not been seen for years. People who had not attended public worship for years were to be seen in the pews. Even one man who rather prided himself upon being a freethinker was there. In the presence of the peril that menaced the nation, all men felt their need of God. All of a sudden life had become deep, tragic, tremendous, and God got his chance. Deep called unto deep. In that stupendous hour the most frivolous and careless person knew that his supreme need was God. Out of that depth they cried unto the Lord.

Lately I read the life story of a young Cameronian officer as told by his father. He volunteered at 18: he was killed at 21. One of the things the lad mentions in his letters home was this, how he and all his regiment before going over the top near Ypres in July, 1917, all knelt down for a moment in the trench, and prayed. I dare say there were many frivolous and careless fellows in that regiment, but the imminence of peril broke up the great deeps within them and by a sort of irresistible impulse they prayed. Out of that depth they cried unto the Lord. God got his chance with them.

Sorrow and Loss.

It is perhaps only a variant of what I have been already saying if I add that sorrow and loss can stir the deeps.

They perhaps do it for the individual oftener than anything else. They open up the great deeps, and the Lord gets his response.

The deep things in the gospel exactly meet the deep needs of the troubled and stricken soul. That is why one of the sacred writers declares it was good for him that he was afflicted, and another suggests that usually in such things (affliction and sorrows and loss,) is the life of the spirit, while a New Testament writer declares that although no chastisement for the present seemeth to be joyous but grievous, yet afterward it yieldeth peaceable fruit. The peaceable fruit is this; God got his chance, and deep called to deep.

We may think we are quite happy in the enjoyment of material goods and intellectual pleasures so long as all goes well, and our children are about us, and our family circles are unbroken. But what can our material comfort of life or even its intellectual pleasures do for us when in the presence of some great affliction the soul sits dumb? What can they do to help us to bear it? What hope or healing can they give us? They may serve to distract us for a space, and I will not say that there is no help even in distraction. But we are living at too deep a level for intellectual interest to be able to comfort and heal us. Our hurt is too sore for any one save God to cure. Out of the depths of sorrow and loss and bereavement men cry unto the Lord: God gets his chance. In the great words of the gospel about resurrection and

life, about the Father's house of many mansions, about the building of God, the house not made with hands, eternal in the heavens, which we have when this earthly house is taken down, we find our help and healing.

Have you noticed the attempts men make to talk at funerals? While they are waiting, and while the body is being carried out, how poor and futile the things they speak about seem! As a rule they speak about common things, and seek to distract the mind from the thought of death. It is a well meant effort, but it is a misguided one. Men and women whose hearts are bleeding are living at a level where speech about weather and markets possesses no interest. They are wiser who make no attempt to say anything at all, for to such sorrow and grief only God can speak. It has happened again and again that men and women who had given no thought to God in their days of health and prosperity have turned to him as their only refuge when the storm of sorrow broke. "Deep calleth unto deep."

The Sense of Sin.

Another depth out of which men cry to God, and to which depth the deep of God's gospel appeals, is the depth of the sense of personal shortcoming and sin.

Although people tell us in these days that the sense of sin has to a large extent passed away, I venture to assert that if we care to look into the depths of our hearts we shall find there this sense of shortcoming which rebukes and condemns us. We KNOW that we have sinned and come short of the glory of God. We know that if God were strict to mark iniquity, then none of us could stand. We may, so long as we live on the worldly level, be fairly satisfied with ourselves. We pass muster in society. Our reputations are unimpeachable. No breath of slander has dimmed our fair fame. When we compare ourselves with our fellows we are as good as most, and better than some: but when we bring ourselves into the light of Christ we know, as Peter knew, that we are sinful men. Our own hearts condemn us, and to us in our shame and contrition nothing appeals save the deep things of the gospel, the announcement of God's love and grace in Jesus Christ.

It was out of that depth of conscious shortcoming that the psalmist wrote who began his psalm: "Out of the depths have I cried unto thee, O Lord!" He was burdened, haunted, oppressed by his sin, and there was only one refuge for him. "I wait for the Lord: my soul doth wait, and in his word do I hope. My soul looketh for the Lord more than watchmen look for the morning, yea, more than watchmen look for the morning. For with the Lord there is mercy, and with him is plenteous redemption." Down in that depth, when he saw the tremendous issues of life, when he realized its solemnity and sanctity and knew himself a sinner, only God's great words about mercy and redemption met his need.

There is a book which has almost become a classic, entitled "De Profundis." In it a literary man who had covered a distinguished name with unspeakable shame, pours forth the regrets and remorse of his soul. I am not sure that the book can be fairly called a cry to God, for I am not sure that the feeling that possessed him is not one rather of regret for his folly than of penitence for his sin. At any rate it is noticeable that when all went gaily and merrily with him, when he was the petted favorite of London drawing-rooms, no cry for help and healing ever broke from his lips. It was only when he sank to the depths of shame and saw himself a broken, abject man that the cry arose, "De profundis clamavi," "Out of the depths have I cried!" When a man gets there, God gets his chance, and the gospel makes its appeal.

Sooner or later we all get there: if not before, then we get there when we stand in the light of eternity, and when we get there nothing but the deep words of the gospel will meet our case.

I know that other methods have been proposed of dealing with sin. One of our own scientists has told us that educated people do not worry about sin. A Frenchman has told us that he has abolished sin. But talk of that kind brings no sort of comfort. Our sins are there, and we know it. What is the use of telling us not to worry when our own hearts condemn us? That literary man of whom I spoke a moment ago, thinking of his own marred and broken life, writes:

"Nature will hang the night with stars so that I may walk abroad in the darkness without stumbling, and send the wind over my footsteps so that none may track me to my hurt. She will cleanse me in great waters, and with bitter herbs make me whole."

Nature was his hope, but what can nature do? It is not to nature the sin-stricken man looks, but to God. "With God is plenteous redemption." It is not in any great waters that nature possesses that he puts his trust, but in that fountain once opened in the house of David for sin and uncleanness. When a man has dipped as deep down into his own soul as to be conscious of his sin, the cross of Jesus and all the great words associated with it—mercy, forgiveness, redemption, propitiation,—begin to appeal to him. He understands them, he responds to them.

I can quite understand the cross and all these great words not appealing to the young and the gay and the strong. The cross always was and always will be sheer foolishness to the Greek. But nevertheless there will come a time to us all when we shall realize that sin is a deep and tragic reality, and that we have all sinned. Then the deep will be broken up, and these great words about mercy will be the only things that meet our need.

"Is there anything you want that you haven't got?" asked a clergyman of a sick man he was visiting. He was thinking specially of some delicacy for the sick-room. And the man turning great wistful eyes upon him said:

"Sir, I want the forgiveness of sins!"

We shall all want it some day. We need it now: we shall want it some day, and then the deep and wondrous gospel of the cross will be our hope and comfort.

For myself, I often find myself at that depth. My sins often cry out against me, and that is why, I suppose, the cross is to me not a stumblingblock or a folly, but the very saving power of God: for it declares the mighty gospel that where sin abounds, grace doth much more abound. And there is no gospel like that for the sinful soul!

The Sense of Eternity.

Once again, the great deeps of life may be broken up by the swift passage of time and the sudden invasion of the sense of eternity.

The superficial, shallow life is really what Plato called an unexamined life. Men live it only because they have not really thought about it, "Israel doth not know, my people doth not consider." The people who live for the world and its things, for pleasure or for wealth, have really never reasoned things out. They have never seriously faced the issues of life, and so long as men can shut their eyes to the real nature and issues of life they may feel no need of God, and the deep things of the gospel may make no appeal to them. But they cannot live in this shallow, thoughtless way for ever. Sometimes the mere flux of time wakens them to the tremendous fact that this world is not their home. Sometimes the death of a friend reminds them in startling fashion that they are pilgrims and sojourners on the earth, as all their fathers were. We realize with a start that one day the place that knows us now will know us no more. And then out of the depths of the sense of our own mortality we cry to God. There is no refuge for us but God. From the burdening sense of our frailty we shelter ourselves in God's eternity. Great words like that of St. Paul, "For I am persuaded that neither death nor life . . . . shall be able to separate us from the love of God," appeal to us then. The soul rebels against the thought of death. It wants life, it cries out for life, and only the mighty gospel of the risen Christ can meet its need.

I can quite understand that to the young and strong the gospel of a hereafter should make little appeal. It is the gospel that meets the deepest need of the man whose hair is whitening, and whose strength is failing, and whose sun is westering. That man responds to such a gospel as this: "He that liveth and believeth in me shall never die." Men are only able to contemplate death and eternity with quietness and confidence as they are able to say, "The eternal God is my refuge, and underneath are the everlasting arms."

"Deep calleth unto deep." It does not call to the shallows,—or at any rate, the shallows do not respond. These deeps are in every man, though they may be unre-

vealed. In the most frivolous and indifferent and heedless of men these deeps exist. And that is why I dare hope for every man. That is to say, deep down in every human heart is the need for God. Enshrined in every human personality is the hunger for God. God, so to speak, is in the very texture of human nature. It was made for him, and cannot do without him. Cut deep enough, and in every human soul you will find stamped God's name!

These deeps exist in us. It is only absorption in the things of time and sense that prevents us from discerning them. In all of us, if we will but look into our own hearts, there is the craving for comfort because of sorrow, the craving for forgiveness because of sin, the craving for immortality in face of the ever recurring challenge of death and the menace of our own ever shortening days. And all these deep and elemental needs are met in the gospel of grace of God. In it we hear of a love that makes all things work together for good, of a grace that forgives all our sins, of a life that cannot be touched by death. Once we get down into the depths of our nature we shall find in the gospel the message that meets our need. To the sinning soul the gospel makes its appeal, and to that appeal the soul makes response. Deep calls unto deep.

SIMPLE CHRISTIANITY: WHY?*

Rev. J. Stuart Holden, D. D.

"Simple Christianity: Why?" with all its great claims, with all its far reaching demands, with its personal call, with its social significance in all who yield to the call. What substantiated claims does it put forward for our faith and loyalty?

Let me say at the outset that I shall fail entirely in the task which is before me tonight if our consideration does not bring us, each one, up against another question ere we close, and that is, Why should I be simply a Christian, with all the simplicity that the New Testament says is in Christ, and with all the simplicity to which its great promises and claims and assurances direct my mind and my will?

The phrase itself is rather arresting, "Simple Christianity," because the common conception of Christianity is that it is anything but simple. It is contended, and not without some justification, that the simple Christianity of the New Testament has been overlaid and obscured by a great deal that is merely traditional and of secondary importance, even if as important as to be put in a secondary place. Around the living core of the gospel,—that is, around the person of the Lord Jesus Christ,—churches have for centuries built systems of thought and practice which are in themselves no essential part of Christianity. Theology presents itself to many as a jumble of unimportant and unproved assertions, assertions which have very little to support them in any mind. Yet that is not the fault of theology: that may be the fault of the theologians. Tortuous doctrines, amazing ceremonies, unloving exclusions, all of which look as pagan and as ugly as they actually are when they are brought up against the simplicity that is in Jesus Christ, have for many obscured that saving simplicity, and make such a question and such a consideration of it as is before us an almost inevitable necessity in any gathering of thoughtful people.

It is not without significance that nowadays men much more commonly use terms in regard to their own religious convictions and affiliations, like churchmen, or Baptists, or Congregationalists, or other terms, instead of simply Christians. Let me, just as an aside, suggest to you Bible students that some day you go through the Acts of the Apostles as a simple Bible study, and gather out the names by which the early disciples of Jesus, the early Christians, were known of men. You will find that we have in the centuries of tradition departed far from the simplicity that is in Christ signified by the designation of his first disciples.

Indeed, we ask today, is there such a thing as simple Christianity? And if so,

* Northfield General Conference, 1924.

what is it? And why is the issue it sets up so vital, so essential? Why can a man not flee from it? At any rate, why can he not be neutral in its presence without doing despite to his own self-respect and deterioration to his own soul?

I want, as far as I may be helped, very simply tonight to try to make plain to you —at any rate, this I assume as the background of all I have to say,—that forms of worship, and shibboleths of doctrine, and vocabularies of religion, and denominations and their labels, mean simply less than nothing in comparison with the great realities in the midst of which we move when we come into the presence of Jesus Christ, as I trust we all are in this hour. The issue is Jesus Christ himself and the life he proclaimed as the standard, and communicated to men as the power, or, in the alternative, simply hopelessness. The apostolic assertion that there is no other name given under heaven among men whereby we must be saved, is abundantly proved.

A Way of Life.

With this simple preamble, let me begin by saying that simple Christianity, the Christianity of the New Testament, is a way of life, and not primarily a system of thought.

Its radiant center is a person, the person of our Lord and Master Jesus Christ. Not a scheme, not a system, not a plan of salvation, but a Man in whom is salvation. Not a code, not an organization, but One who calls men not to believe in the facts of his own career, nor in any doctrines based on the things he taught and held to be so vital as to die for them rather than renounce or deny them, who called men not to forms or ordinances or organizations, however venerable, but to HIMSELF. For he is not only of yesterday, when he trod the lanes and streets of Palestine, but of today and of the great forever, contemporary with every age, at home in every nationality, of all races and of no one race. Jesus Christ, in whom God manifests himself, in whom the highest humanity of all time and all type is exhibited!

He calls men to himself. Mark you what that means! He calls men to take his point of view with regard to life and the great eternal verities, to adopt his attitude toward God and man, to accept his interpretation of life as being controlled by the love of God, to accept his meaning of life as being expressed in the service which develops character, in the character which makes men competent for service, in both of which character and service he is the standard, the pattern, the type.

Incidentally and inevitably, when men begin to accept that call to take up his way of life, his attitude toward God, his attitude toward the world, their native disability, both inherited and acquired, consequent upon their sin is revealed to them, and they are at once overwhelmed with a consciousness of the utter impossibility of walking as he walked, of being in the world as he was in the world. They are overwhelmed with the consciousness that that life they can never attain unto, to that life they can never develop.

I spoke to you last evening upon the sinister tendencies that every man thus awakened by Jesus Christ finds in his own nature. I spoke to you of the desires to rise which are utterly contradicted by the tendencies to gravitate. I say to you again, that the man who begins to think of taking Christ at his word, adopting his way of life as the only way of life, is simply overwhelmed with the sense of his own weakness, his own disability, his own irremovable handicap and frailty; and a man realizes that he cannot live that life. It may be that he realizes within himself an unsuspected "will not."

It is then that Jesus Christ draws yet nearer to him and declares that the guilt of his sin is taken away, has been borne in his body upon the tree, that the handicap is removed, and that there is no disability which prevents him becoming in truth a child of God. It is then that Jesus Christ draws yet nearer to us—oh, who does not know it in this congregation tonight!—and declares that the forfeited privilege of fellowship with God, forfeited not merely by the sin we inherited but by the sin of which we are severally guilty, is restored to us in him, and that the gateway of life abundant is opened to all believers.

Yes, my friends, the simple Christianity that Jesus taught is, firstly, an ideal, secondly, an emancipation, and thirdly, a supporting spirit: an ideal which convinces me

of my own insufficiency, an emancipation which sets me free to follow him in the way, and the supporting spirit which makes me competent for all the tasks and toils of that way, so that at every point in the way I can say, "I live: yet not I, but Christ liveth in me."

According to the New Testament that man is not a Christian who merely believes that Christianity is true! There are tens of thousands of people in the world today who believe that Christianity is true as sincerely as they believe any proved fact of life; but they are just millions of miles, if moral distance can be expressed in such terms, millions of miles from being united in faith and purpose and love with Jesus Christ. The world is full of people who believe that Christianity is true, but have not the remotest intention of becoming Christians.

That man alone is a Christian who, relying upon Christ as his Saviour, enlisting under his leadership, sets out to live Christ's kind of life, testing all values by his teaching and his Spirit, conforming life at any cost to his requirements, and devoting his resources, both native and renewed, to his work. That is faith, that is New Testament faith. In short, a Christian is a man whose entire personality is in redeeming relationship with the personality of Jesus by the response of his faith to the overtures of his love. That is a New Testament Christian.

Believe me,—and forgive the wearisome repetitiousness,—Christianity is not a doctrine of forgiveness: it is a Person who forgives. The great central heart of Christianity is not a doctrine of substitution, but a Person who loved me and the whole world, and gave himself for me and the whole world. Christ is not a system of ethics, but a person whose ethical life is perfect, and who undertakes to lead me into the same life as that in which he is the pioneer for all men. Simple Christianity is not a doctrine of eternal life, but a living Person, One who is alive forevermore at the right hand of the throne of God, on the throne of the highest heaven and also on the throne of the humblest heart. Hence the New Testament declares, "He that hath the Son hath the life; he that hath not the Son of God hath not the life."

H. G. Wells, one of the most extraordinary thinkers of today, at any rate a man with an extraordinary power of expressing his thought in vivid language, says in his own characteristic way that there is in the heart of every man a God-shaped blank, a blank shaped like God: which is just his way of trying to say what Christ says so simply about coming to abide in and with the man who opens the door of his life to him; a God-shaped blank, a blank that only God can fill, created by him who made me in his own image and made me for his own glory. And it is this New Testament proclamation of the gospel of union with the living Christ that answers the great, aching need of that God-shaped blank. That is one reason at least why simple Christianity is not only worthy of our thought and our study, but rightly claims our devotion.

Purpose in Life.

In the second place, the common idea that Christianity is a system of belief, the benefit of which to the one who believes is chiefly an assurance of eternal life in heaven, is very far from being in harmony with the teaching of the New Testament. Indeed, may I say this without fear of being misunderstood, that heaven, and your and my entrance into heaven, are the last item on the divine program, and the least important.

Jesus Christ lays very little stress on men being saved in order to go to heaven; very little. Of course, since he is the great creative center of our first experiences, he certainly will be of the last: hence death and judgment and the alternative issues beyond have no terror for the one who is in that redeeming relationship with him to which I have just made allusion.

No, this is no scheme of getting men into heaven who are not fit for heaven,—men who are not fit for fellowship with God, for the life of purity, for the life of praise, for the life of service, by reason of having had no experience here; who have never acquired aptitudes and capacities for the service of the eternal world. It is no scheme of getting men into heaven who do not know a word of its language, and have not laid up a single treasure there, and have no currency whatever to their credit in that land, and have never cultivated any taste whatever for its employments and its joys.

Oh, I am not saying that he cannot save a dying thief! But I do say that the essential thing in Christianity is not the dying thief, those saved when their lives are lost. I do say that this is not the normal activity of simple Christianity, the living Christianity of Jesus. The essential according to the New Testament is the creation of a definite moral personality by that impartation of vitality which constitutes a new life and which enriches the nature by constant increments as the development of life proceeds.

I remember something a man said to me once, here at Northfield, of all places! He had been listening to something that was said on this platform, and he said:

"Well, I am not very much interested in these doctrines of holiness, and I am not really very much interested in the kind of work that is held out here as the obligation which rests upon Christian people. I am quite satisfied to know that I have got a saved soul."

I said to him: "There are two things I want to say to you, my friend. The criterion is not, are you satisfied with that, but is God satisfied? That is the first thing. The second thing I want to tell you is this, that you may have a soul that is saved and a life that is lost; you may enter the glory with nothing behind you and nothing in your hand save a record of failure, and misspent powers, and misused opportunities. A saved soul, but, God help you, a lost life!"

I remember when I was an undergraduate at Cambridge being asked to go and visit a man who was dying. He was in the last stages of a phthisical disease. After a good deal of time with him, and some prayer, it was my great joy to lead him, as I believe, to a simple trust in Jesus Christ; and I left him that night with a radiant peace upon his face and quite a new spirit pervading him and his home.

I was not able to go and see him again until the following Sunday, a week later. When I went, I found that all that peace seemed to have gone, that he was upset, and anxious, and lacking in assurance and joy.

I said to him: "My friend, what has happened to you? Have you lost that simple faith that we expressed together last week, that the Lord Jesus had saved you, taken you, pardoned you, forgiven you, and that you were accepted in him?"

"No, sir," he said, "I haven't, but the doctor has told me that I have only a very few days to live. What has got hold of me is this, that I am going to heaven, but I have nothing to take but a ruined life. My soul is saved, my life is lost!"

Now, if I read the New Testament aright, the whole scheme of redemption which centers in Jesus is not that man shall be saved as that man was, or as the dying thief was, to be taken to a heaven of desire for which he is utterly unfitted, but to create and remake him now in such form and fashion as that the will of God shall be done in him, and his own life developed thereby in all its radiant possibilities.

That is why the first appeal of simple Christianity is not to the intellect, but to the intelligence; not to the mind, but to the sense of need. Its objective is not to secure men in mental agreement, for the homage of mind which a man pays to Jesus Christ is simply an affront to him if it does not proceed upon its own convictions, if it does not proceed to dictate its course to the will in regard to surrendering to his claims and obeying his precepts. And no man, I care not who he is, can maintain neutrality in the face of convincement about Jesus Christ without suffering a destructive recoil in himself, for in so doing he actually denies his own nature as a being who has been made for God, and whose capacities bear witness to his kinship, and whose very needs attest the nobility of his calling; and if he denies Christ's claim, it is only and always in favor of some lower and lowering ideals of life, in which he becomes increasingly a prisoner and a victim.

This, then, is another reason. Simple Christianity: why? It alone meets the clamant needs of every individual life in respect of God and in respect of the purpose of that life as created by God.

And oh, friends, that it actually does meet such need is borne out in the history of the Christian church of earlier days and in this our own day in a thousand variants of testimony, the sincerity and credibility of which can never be questioned, witness whose honesty can never be impugned.

Most of you young people have read

Tennyson's "Idylls of the King." There is a beautiful picture there in a few lines in matchless verse of the state of my own land of Britain before King Arthur came. Lord Tennyson says:

> There grew great tracts of wilderness,
> Wherein the beast was ever more and more,
> But man was less and less, till Arthur came.
>
> . . . . Then he drave
> The heathen; after, slew the beast, and fell'd
> The forest, letting in the sun, and made
> Broad pathways for the hunter and the knight.
> And so return'd.

I never read or think of those words without feeling that is just what Jesus Christ does when he comes into a life. He drains the moral swamps, he cuts down the tangled forests of sin and darkness and unbelief, he subdues the bestial passion; and man, who has been becoming less and less until he comes, becomes more and more as he grows toward the stature of the fulness of Christ his Lord.

Basis of a Social Order.

In the third place, I would like to say to you that simple Christianity is the only possible basis of a social order in which the fact of God's fatherhood is expressed in the practical terms of brotherhood.

Simple Christianity: why? Not only because it meets my need, but because it alone meets the need of the world. There is simply nothing akin even in the remotest degree in Christ's simple gospel to the old hymn which we used to sing, but which happily we do not sing now, about leaving the poor old stranded wreck and pulling for the shore. That is about the most heathen and pagan hymn that ever was written. Christ's insistence upon a new personality is not individualism: it is the very antithesis of individualism. When Christ makes a man, it is a creative personality. He makes of him a personality that is creative of its own type and reproduces itself in the world.

Oh, this is the objective of the blessings he brings in his train, the blessings of forgiveness and love and peace and joy and inspiration! These things are not ends in themselves: they are means to an end. When Jesus makes a disciple he says to him, "Go into all the world and make disciples, men of your own type!" Always he stresses the individual, but only in the strategic sense that in the individual there is latent the salvation of society, the salvation of the community.

The distinctive doctrine of Christ's teaching of simple Christianity demands social embodiment, and that is why Christ is found constantly talking about the kingdom: which means nothing less than the bringing of the entire social order under the rule of the love of God. Let me give you a picture of it!

Take any true Christian church that you know,—I trust you take the church as an example of which you yourself are a member. What is it? It is a little community gathered out from the world, where all men are on an equality; where the rich and the poor meet together, and the Lord is the maker of them all; where spiritual values are recognized as supreme; where mutual burdens are borne; and where by love men and women serve one another for their mutual good. That, in very broad, general lines, is a picture of any true Christian community.

Now then, extend that ideal true life to a Christian basis of things larger than a Christian community, to the Christian basis of commerce, of industry, of literature, of politics, if you like, and you have the church working at its appointed task, the building, the extension of the kingdom.

Of course it never has been tried on a big scale. Mr. Chesterton has said the last word on this matter. "The way of Jesus," he said, speaking of its social implication, "has not been tried and found wanting: it has been found difficult and not tried." But who can affirm that the simple Christianity of Jesus is not the only possible basis of a social order in which God in all things is glorified? Oh, this is what Jesus means when he speaks of men entering the kingdom! He means that the redeemed man is delivered from the small world of self-centered interest into service in and for the whole family of God.

Who can doubt that it would work, and work surprisingly? Half life's problems would immediately vanish, and the other half would be attacked by weapons against which nothing could stand. It might and it probably would mean the overturning of much in the existing social order which

ought to be overturned if it can be overturned, but only because it is wrong, and has no right to be there, and is subversive of God's right in men and women created for his glory.

I think I hear somebody say: "But that is idealistic talk! It wouldn't pay."

That altogether depends upon the measure of value that obtains in your thought. Christ, for instance, never suggested that it would pay in a worldly sense to be his disciple. He never suggested, for instance, that a rich man is ipso facto a man of true worth. Indeed, he more than hinted that most rich men, or many of them, pay so highly for things they value that they become bankrupt of soul. At any rate, he never suggested the rich man as the example to be followed by his followers. It is not difficult to imagine the reply he would make to anyone who says, "Would your way pay in the world?"

O friends, simple Christianity rests its appeal only upon the invincibility of love! And is there any doubt that love is the only solvent of our social, our racial, our international difficulties in the world today?

Let me again quote Mr. Chesterton, that most whimsical of all modern writers and thinkers, who said:

"The world can never be put right by the world, for what is wrong with the world is the world, and its cure must come from another world."

But let Christian people begin to apply the simple Christianity of Jesus to all their relationships,—in the home, and in business, and in commerce, and in industry, as employers and as employed,—let us begin to act as Jesus would have us act, and under the constraint and power of his love, and again I say, who can doubt but that that love would prove the solvent of every difficulty!

Oh, what a challenge is here, especially to you young people, to life service! What a challenge lies in every invitation of Jesus Christ to you! Civilization today is itself in the acutest danger. It is in infinitely greater danger than it was in the years between 1914 and 1918; and its danger arises from absence of love. Civilization will only be saved as men turn to God in Christ and accept his will. Simple Christianity has a revolution at its heart, and this is the revolution; and he calls you young people to fare forth upon this adventure, and so doing, actually willing to lose your life if need be for his sake, your life will be saved from deterioration and from ultimate destruction.

Some of you here have, like myself, been in the city of Genoa, in North Italy. One of the great sights of that city, shown to all visitors, is a glass case, very carefully guarded in one of the old palaces of Canova, in which there rests upon a velvet cushion the violin of the great Paganini. He bequeathed it to his native city of Genoa on condition that it should never be played again; never. And there it reposes in state, an object of veneration. Never a sound comes from it.

Recently, some expert has been examining it, at the request of the civic authorities, its custodians, and has discovered that it is made of the kind of sensitive wood that only keeps alive by being handled, and that in place of that wonderful instrument being used to bring forth strains to captivate the minds and to refresh the hearts of millions, it is becoming slowly invaded by a kind of disease. There is a little, infinitesimally small insect which is eating into that wood, and the expert opinion is that in a few years that wonderful violin will be a handful of worthless dust. Why? Because it is not being used, because it is not in human hands, because it is not fulfilling the purpose of its being.

Young men and women, when Jesus Christ calls you out on the great crusade of his kingdom, as he does,—and again let me say there is a challenge to you in his every invitation,—that very call is directed toward your own self-preservation. Save your life if you like! You can put it in a gold casket, and you will die and you will lose it. Lose your life for Christ, and you will save it unto the life eternal!

Simplicity and Profundity.

It is amazing, isn't it, that the term "simple" should ever be associated with Christianity, for it is obvious that its meaning is quite inexhaustible. There are vast realms of thought and experience yet to be explored with the teaching of Jesus and his Spirit as our guide. Indeed, we have only begun to know the variety and content and

The Northfield Auditorium.

sufficiency of its strength. But perhaps this fact predisposes us to accept this term "simple Christianity," predisposes us to find simplicity here, for in every realm with which we are conversant profundity and simplicity usually go hand in hand.

I go into a workshop, a great engineering workshop or a great factory, and I see the most complicated and complex machines,—shafts, belts, drives and counter-drives, cogwheels and fly-wheels,—and it is all bewildering, I cannot understand it. But it could be quite easily mastered, and indeed has been mastered by the operatives who run it. But there are things far more profound than a machine, yet far simpler. There are things like seedtime and harvest, things like waking and sleeping, breathing and living, the recurrence of night and day: these are infinitely more profound in their depths than any machine that was ever invented.

My friends, the fact that the Christianity of Jesus is simply phrased is suggestive; aye, more than suggesive, rather, of its efficiency than anything unsimple could ever be. For instance, listen to words like these: "God so loved the world that he gave his only begotten son,"—almost all words of one syllable. Listen again to Jesus: "The Son of man is come to seek and to save that which is lost,"—words of one syllable. Listen again: "Christ died for our sins,"—five words, the most profound, soul-searching, world-moving words in any speech. Again, "If any man hear my voice, I will come in to him, and I will sup with him, and he with me." All very simple, isn't it? And the very fact that it is so simple that we can every one take it in in terms appropriate to our individual needs involves us in dire condemnation if we do not. It is very simple at its beginnings, it is simple all the way through to the pilgrim of faith and obedience, but oh, the vastness of the land yet to be possessed, and the service yet to be wrought, and the love yet to be experienced!

In the year 1918 I left Northfield, and embarked at New York on a troopship with 3300 of your American troops, mostly boys from Texas. I was eating in the mess with your American officers. One of them, the second evening out, said to me:

"I have had an amusing experience today with one of the boys in my company."

I said: "What was it?"

"Well," he said, "he is a great, big husky Texan who has never seen the ocean before. He had heard a great deal about it, and he had formed his own ideas as to the magnitude and greatness of the ocean. But as we got out of Ambrose Channel today, early in the morning, I saw this fellow looking over the rail, and I went up to him and spoke to him. And he said, 'Well, Captain, I don't think much of this ocean that we have heard so much about.' I said, 'Well, why?' 'Well,' he said, 'is this all there is of it?'

"And," he continued, "I just looked at him, and I said, 'Boy, it is all you can take in just now, but before you get over to France it will teach you something, you will learn something about its greatness, and you will know that the half was not told you.'"

We smile at that story, but if we lift it over into the realm of our own outlook upon the simple Christianity of Jesus, it applies to us. Have I nothing more to say to you, have the other speakers here nothing more to say to you than the simple Christianity of Jesus? No, nothing more! It is all you can understand, it is all we can understand. But day by day there opens up to the receptive soul a great world of fulness, and every need and every instinct is lived in him.

My friends, with these answers to our query, simple and imperfect as I know they are, it is impossible to dodge the issue of which I warned you at the beginning: Why should I be a simple Christian? In the face of the overwhelming evidence and the call to make the experiment for our own sake and for the world's sake, the man who still declines has got to come to terms with his own respect and has got to come to terms of explanation with God. You may be convinced without being converted. You may hold the truth itself in unrighteousness of life. But I pray you, oh, I pray you, ere you leave this place, register your conviction by definite action!

As Pilgrim in the allegory, who saw the shining staircase and those who were ascending being combated by the endeavor to beat them back upon the part of legions, —as Pilgrim turned to the man with the ink horn at the foot of the stairway and said, "Set down my name, sir!" and then immediately took his place on the stairway, turn you tonight and say, "Set down my name, sir, in the roll of the book of life of the Lamb!" "Him that cometh to me on that wise," saith Jesus,—not he who has come, but he who has started to come; not he who has taken the last step, but he who has taken the first,—"Him that cometh to me I will in no wise cast out."

While the prodigal was yet a great way off his father saw him, and he was as good as home. So it is with you and me! So may it be with us all.

Simple Christianity: why? Because I am who I am and what I am; because the world is what it is; above all, because Jesus Christ is what he is,—Saviour, Redeemer, and Lord!

JOHN WESLEY'S SPIRIT FOR RELIGIOUS DISCUSSION.

John Wesley, in prefacing his published "Sermons," wrote:

"Whereinsoever I have mistaken, my mind is open to conviction. I sincerely desire to be better informed. I say to God and man, 'What I know not, teach thou me!'

"Are you persuaded you see more clearly than me? It is not unlikely that you may. Then treat me as you would desire to be treated yourself upon a change of circumstances. Point me out a better way than I have known. Show me it is so by plain proof of Scripture. And if I linger in the path I have been accustomed to tread, and am therefore unwilling to leave it, labor with me a little: take me by the hand, and lead me as I am able to bear. But be not displeased if I entreat you not to beat me down in order to quicken my pace: I can go but feebly and slowly at best; then, I should not be able to go at all. May I request you, farther, not to give me hard names in order to bring me into the right way? Suppose I were ever so much in the wrong, I doubt this would not set me right. Rather, it would make me run so much the farther from you, and so get more and more out of the way.

"Nay, perhaps, if you are angry, so shall I be too, and then there will be small hopes of finding the truth. If once anger arise the smoke will so dim the eyes of my soul that I shall be able to see nothing clearly. For God's sake, if it is possible to avoid it, let us not provoke one another to wrath! Let us not kindle in each other this fire of hell, much less blow it up into a flame! If by that light we could discern truth, would it not be loss rather than gain? For how far is love, even with many wrong opinions, to be preferred before truth itself without love! We may die without the knowledge of many truths, and yet be carried to Abraham's bosom, but if we die without love, what will knowledge avail? Just as much as it avails for the devil and his angels."

OUR BOOK TABLE.

Prof. Robert A. Millikan.

Science and Life, by Robert A. Millikan. Pilgrim Press, Boston. 90 pages, with frontispiece. $1.

This may prove to be an epochal book in the sense that it gives the personal convictions of a man who has achieved his mark in the scientific world. Prof. Millikan is director of the Norman Bridge Laboratory of Physics, California Institute of Technology, Pasadena. He was awarded the Nobel Prize in Physics in 1923, and the Edison Medal 1923. When such a scientist speaks seriously on any topic, the world must at least listen respectfully.

The treatise is in four parts:
The Practical Value of Pure Science;
The Significance of Radium;
Science and Religion;
Science and Society.

The last two chapters are of paramount interest to our readers. Prof. Millikan asserts that it is "altogether obvious and undisputed by thoughtful men that there is actually no conflict whatever between science and religion. Every one who reflects at all believes in one way or another in God." Jesus of Nazareth and science are "the two great influences in history which have made goodness the outstanding characteristic in the conception of God." Other equally strong statements are to be found in the book, revealing the author's own stand, and also the beliefs held by other leading scientists.

A good book to prick the wind out of youngsters who scoff at religion in the name of science.

Current Questionings.

Christian Beliefs and Modern Questions, by Oliver Chase Quick. George H. Doran Co., New York. 159 pages. $1.75 net.

Canon Quick's discussion of now overworked questions.

Faith's Title Deeds, by David M. M'Intyre. Morgan & Scott, London. 208 pages. 5/– net.

Dr. M'Intyre is principal of the Glasgow Bible Training Institute. In 17 chapters he discusses popularly the leading articles of Christian belief, going into them with more minuteness than usual in current books, from the evangelical standpoint. You know what to expect from a Scottish theologian.

Foundations of Faith: Volume I, Theological, by W. E. Orchard. George H. Doran Co., New York. 222 pages. $1.75.

"Is there a God? Apparently not. That is to say, God is not apparent to our senses. Then if God is not apparent to our senses, is he apparent to our observation, to our reflective perception?"

Thus begins Dr. Orchard his opening chapter on "The Existence of God." Of course you will read on till you come to the closing words:

". . . . If we go on to seek confirmation of our rational conclusions by shaping our lives in accordance with them, and by striving to get into conscious personal relationship with God, ... the intellectual conclusions may prepare the way for the conviction which is called faith: an absolute, unshakable assurance, in which the whole of one's nature joins and is thereby united, that God is."

That is the tone of the 12 chapters in which this brilliant and brainy thinker discusses the knowledge and nature of God, creation, evolution and the fall, human freedom and responsibility, and similar themes of current argumentation.

Religion in the Thought of Today, by Carl S. Patton. Macmillan Co., New York. 159 pages. $1.50.

A clever attempt to show how "modern thought" produces congenial and converging results in regard to evolution, the Old and New Testaments, present day philosophical and theological thought. Of course Dr. Patton is one-sided, and his statements and views will not bear analysis.

Biblical Themes.

Ascending Life (The), by Richard Roberts. Womans Press, New York. 79 pages. 75 cents.

Dr. Roberts seems to be the favorite preacher of the Y. W. C. A. If this little

volume is a fair sample of his preaching and teaching, we admire their good judgment.

"The Ascending Life" is the life measured by successive stages which Dr. Roberts unfolds in five addresses delivered at the National Y. W. Convention last May under these captions:

The Mount (transfiguration),
The Garden (Gethsemane),
The Green Hill (crucifixion),
The Other Garden (resurrection),
The Upper Room (Pentecost).

One may not follow Dr. Roberts in all his views and statements, as, for instance, when he says, "There was no miracle in the transfiguration on the Mount: that kind of thing is common enough. If there was a difference in the transfiguration of Jesus, it was a difference of degree, and not of kind." But allowing for this personal attitude, the addresses teem with spiritual insight and devout sentiment and personal application of the highest order. Indeed, the book is enough to establish Dr. Roberts' reputation as one who is steeped in Bible truth, and who out of personal conviction can bring it into everyday life and thought and language: hence his special compelling and fruitful appeal to the minds and hearts of young moderns of both sexes.

Christ and Labour, by C. F. Andrews. George H. Doran Co., New York. 182 pages. $1.75.

Mr. Andrews began the study of labor conditions over 20 years ago, and now as a missionary in India he crystallizes the findings of the years in this volume, interpreting the teaching of the Bible and illustrating largely by conditions in India.

He begins with the Roman world into which Christ was born, examining the institutions of slavery and property in the light of Christ's teachings. Next, the medieval world, with its monasteries and guilds and the sin of usury. Modern conditions began with the Reformation. Industrialism, economic imperialism and other broad aspects of the labor problem are diagnosed, always in the light of Bible teaching and fact. Hence the book is a well-rounded study worthy of closest attention.

Christ of the Gospels (The), by Arthur W. Robinson. George H. Doran Co., New York. 207 pages. $2 net.

Canon Robinson shows the mark of scholarship throughout this book. The 15 chapters are intended to present a continuous but not all-comprehensive view of the person, teaching and life of our Lord. The author's own position may be inferred from his substantial acceptance of the traditional view of the Fourth Gospel, and from his attitude to our Lord's return:

"Our Christianity today would be immensely strengthened, and its power to rise superior to the worldliness that is always too ready to drag it down would be vastly increased, if the hope of the future manifestation of our Lord were to be quickened among us. The thought of his coming can change, as nothing else can, the whole tenor of the present life."

Illustrative and confirmatory quotations are a useful feature appended to each chapter as "Notes."

His Salvation, As Set Forth in the Book of Romans, by Norman B. Harrison. Bible Institute Colportage Association, Chicago. 158 pages. $1 net.

Three chapters prepare the individual or audience for the study of Romans, which is next taken up in seven chapters. Follow two chapters of general reach.

The matter is carefully arranged in divisions and subdivisions, with numerous charts and notes. The familiar evangelical and dispensational interpretation is followed. As the author is an active Bible teacher and evangelist, there is a popular note throughout the teaching and application.

Pathmakers to Christ: A Manual for a New Order of Pathmakers for the King, by Roderick Campbell. Morgan & Scott, London. 86 pages. 2/– net.

The familiar steps in evangelical truth, from regeneration to our Lord's return, retraced by a layman and inforced out of his own earnest experience.

Starry Universe (The): The Christian's Future Empire, by Horace C. Stanton. Fleming H. Revell Co., New York. 362 pages. $1.75 net.

One of those unique books on a specialized subject which the author has made a hobby and into which he has put much study and toil.

The Bible indicates, in the author's opinion, that God's children are to inherit all his illimitable kingdoms, from heaven as a metropolis exploring and enjoying them at will. Part I opens up "some esthetic and social features of the believer's coming existence as pictured in the city of God,"—the beauty of heaven, the different degrees of glory, the knowledge and love of friends in the next world. Part II argues that the entire universe is the Christian's future empire, with transcendent physical powers, privileges and possibilities. Glorified saints will have the power and privilege of celestial flight.

All this brilliant and happy prospect is dug out of the Bible. To check up the author and assure yourself, follow the book with Bible in hand!

Wonders of the Kingdom (The): A Study of the Miracles of Jesus, by G. R. H. Shafto. George H. Doran Co., New York. 190 pages. $1.75.

From first to last this book impresses us as very useful. There are chapters of general compass on such subjects as "The Purpose of the Miracles of Jesus," "Miracles and Natural Law," "Christianity and the Cure of Disease," but for the most part the book is a detailed discussion of the recorded miracles, evidencing much research and thought, and presenting fresh or freshly-put flashlights on the text of Scripture and its meaning.

Sermonic.

Dangers of Crooked Thinking, by Cortland Myers. Fleming H. Revell Co., New York. 205 pages. $1.50.

The tragic accident on the Pacific Coast, when seven destroyers crashed on the rocks owing to miscalculation, furnishes the text for the first chapter. In succeeding chapters—there are 12 in all,—subjects such as our present civilization, godless schools, socialism, peace, faith healing, etc., are taken up. There are three closing chapters on constructive themes, and all through Dr. Myers rings in Bible teaching and warning and appeal.

Jesus Christ at the Crossroads, by A. Z. Conrad. Fleming H. Revell Co., New York. 148 pages. $1.25.

Seventeen chapters handle very frankly the issues between evangelical faith and modernistic ideas. Dr. Conrad does not mince words. He calls himself a progressive evangelical and is confident of the "Brighter Day" when the blight of modernism is passed.

Sermons for the Times by Present-Day Preachers, edited by Rev. Peter Walker. Fleming H. Revell Co., New York. 208 pages. $1.50.

Sermons for all times by 13 American preachers, as follows:

David J. Burrell, S. Parkes Cadman, Harry Emerson Fosdick, Newell Dwight Hillis, Chas. E. Jefferson, Leander S. Keyser, Bishop McConnell, W. P. Merrill, Bishop Quayle, W. B. Riley, Frederick F. Shannon, John Timothy Stone, Cornelius Woelfkin.

A book like this is likely to have a big demand.

Twenty Sermons by Famous Scotch Preachers, edited by Hubert L. Simpson and D. P. Thomson. George H. Doran Co., New York. 227 pages. $2 net.

A collection of 20 sermons by representative ministers of the United Free Church of Scotland, a church rich in pulpit tradition. There is variety in the collection, but no effort to be comprehensive.

The sermons not only give us a line on the preachers, but also on the kind of food Scottish churchgoers get fed on.

Technical Studies.

The Child: His Nature and His Needs. A Survey of Present-Day Knowledge concerning Child Nature and the Promotion of the Well-Being and Education of the Young, edited by M. V. O'Shea. 516 pages.

A handsomely bound volume put forth by the Children's Foundation, chartered by the State of Indiana in 1921 as a corporation not for profit, but devoted to the culture and training of childhood, that most precious heritage of the nation.

This initial volume is divided into three parts, dealing with the "Present Status of Our Knowledge of Child Nature," "Present Status of Our Knowledge of Child Well-being," and "Present Status of Our Knowledge of Education."

Among the contributors are Bird T. Baldwin, Mary T. Whitley, W. F. Dearborn, Henry Neumann, F. E. Bolton, E. A. Kirkpatrick, H. H. Goddard, Arnold Gesell, and Leta S. Hollingworth. Part III is handled effectively by the Hon. John J. Tigert, U. S. Commissioner of Education, and Dr. M. V. O'Shea. William Healy, director of the Judge Baker Foundation, treats of delinquency and four medical men, Drs. W. R. P. Emerson, W. A. White, C.-E. A. Winslow, and W. S. Hall, deal with physiological topics and mental hygiene. Dr. White is a celebrated psychiatrist.

The value of the book is increased by a series of bibliographies. It is a notable contribution to the scientific and sympathetic study and care of children, and should be consulted by all educators and Christian workers.—C. A. S. D.

Diagnosing the Rural Church: A Study in Method, by C. Luther Fry. George H. Doran Co., New York. 234 pages. $1.50 net.

Another of those surveys started by the Interchurch movement, arriving at some conclusions that will jar the church and at some that may be challenged. Windsor County, Vermont, was the field analyzed.

We would rather feel one breath from heaven than digest a trainload of these surveys, yet they have their place and function.

Drama as a Factor in Social Education, by Mary M. Russell. George H. Doran Co., New York. 140 pages. $1.50.

Rich in suggestion as to the possibilities of utilizing the present interest in amateur dramatics and pageantry in the solution of some of our social problems. From her wide experience in the field Mrs. Russell discusses in a practical way the possible uses of dramatics in the schoolroom, in the church, in the community, in rural sections, and in the work of Americanization, from the standpoint of creating a common in-

terest and developing a closely knit and mutually helpful social life. The book offers social workers and educators suggestions and plans that will be of practical service in solving community problems.

Religion in the Kindergarten, by Bertha Marilda Rhodes. University of Chicago Press, Chicago. 261 pages, illustrated. $1.75 net.

Forty-two stories, a few of them on Biblical subjects, for the kindergarten or Beginners' Department grade. Pictures and play and other activities are suggested with each lesson, which is aimed to occupy about an hour. Songs occupy 37 pages at the end. Holidays and special occasions are provided for.

There are also suggestions to occupy a second hour if needed. Of course a mother can utilize the lessons in the home.

St. Louis Church Survey (The): A Religious Investigation with a Social Background, by H. Paul Douglass. George H. Doran Co., New York. 327 pages, with illustrations and diagrams. $4 net.

Statisticians and church officials will study this volume for what it is worth.

Social Survey in Town and Country Areas (The), by H. N. Morse. George H. Doran Co., New York. 134 pages. $2.50 net.

A statistical and graphic summary of survey data from 179 typical counties. with an analysis of the aim and method of the social survey as applied to the study of town and country problems.

Sunday School in Town and Country (The), by John M. Somerndike. Westminster Press, Philadelphia. 151 pages. $1.25 net.

Written primarily for the Presbyterian Sunday school constituency by a long-time official in that denomination.

Worship in Drama, by Charles Arthur Boyd. Judson Press, Philadelphia. 175 pages. $1.60 net.

One of the best books of its type we have seen, sound in its objective, rich and practical in its suggestiveness. That objective is to put more emphasis on the worship side of dramatics in the church. The author speaks from ten years' experience and observation.

Part I discusses "The Why and How" of religious dramatics, and is all good. A chapter, "Dramatic Scenes in the Bible," is an index to the whole book.

Part II takes up "The What," and gives five Biblical dramas (Micaiah, Elijah, Isaiah, Paul, Psalms 42 and 43), two missionary dramas, one Christmas pageant, and one Vacation Bible School pageant. Scripture language and ideas, and well known hymns, are freely used.

Various Themes.

Amateur Postermaker (The), by Jeannette Eloise Perkins. Pilgrim Press, Boston. 63 pages, size 8 x 10¾ inches. $1.

Decidedly clever! A book of hints for the amateur secretary or publicity committeeman who wants to prepare posters advertising a gathering.

Miss Perkins discusses the objective of posters, the use of pictures, the wording, the lettering, the margin and background, the correction of mistakes in printing, etc. Pages describe the best mounts, the pens to use, and other practical points. Anyone who draws will see that Miss Perkins has hit off the right directions.

The book is its own best advertisement.

Christianity and the State, by S. Parkes Cadman. Macmillan Co., New York. 370 pages. $2.50.

This thoughtful volume, characterized by Dr. Cadman's well known vigor of style, comprises a series of lectures delivered before the Pacific School of Religion, Berkeley, California, in 1922.

The book addresses itself to the question, Is there a higher love than love of democracy? The treatment shows real historical learning, and keen analysis. The nine lectures discuss The Two Voices, Past and Present; The Growth and Purpose of the State; The Modern State; The Citizen and the State; The Christian Ecclesia in the Two Empires; The Collapse of Mediæval Imperialism; The Rise of Nationalism; and The Challenge to Protestantism.

A structural idea running through this book is that progress (considered with reference to pessimistic and optimistic viewpoints as to its fact or possibility,) is impracticable apart from individual character,—which is something superior to mere biological necessity. The spiritual church is discriminated from particular manifestations of the church idea in history, though more or less penetrating the latter, and the desirability of intelligence and conscience as substitutes for coercion and intolerance is emphasized. A sketch is given of the rise of nationalism, which is susceptible of purification, and perhaps final merger into "the living soul of internationalism." The conclusion is that "the unexhausted significance of the Bible is one of the main reliances of future democracy." Protestantism in particular needs leadership, for on it more than on other forms of ecclesiastical aggregation depends the hope for the future.

This is a book with which a reader may close in critically and sympathetically, provocative as it is of fresh thought on the

perils and possibilities of democracy.—C. A. S. D.

Mystery of Preaching (The), by James Black. Fleming H. Revell Co., New York. 277 pages. $1.75.

The trustees of the Union Theological Seminary, Richmond, Va., have done well in bringing about the production of this latest volume of the Sprunt lectures, which are given in that institution each year. For 1924 they were delivered by Dr. James Black, the distinguished minister of St. George's United Free Church, Edinburgh, on a theme in regard to which the author qualifies as an eminent expert.

It is necessary that each generation of students be told afresh the principles and rules that govern the exercise of the calling in which they are to engage. For these never change. Dr. Black will be the last to claim any novelty for the sound, wise advice that he gives to present day students for the ministry, but it is well that these students should hear the things that have been said many times uttered in a living voice by one immediately before them in the work which they are to attempt.

Perhaps the most notable and most nearly novel among the lectures are those that treat of public worship. And in the opinion of your reviewer their suggestions are of indisputable worth.

Happy, indeed, are the students who can hear from a master workman, who is in the midst of a success which goes far to illustrate the soundness of his views as to the work of the ministry, words like these: "I am sure of one thing. Our work is big enough for us to use all the preparation and all the talent we can bring to its discharge. I have tried in our discussions to show you a big horizon. This work is a great concern to my own soul, and I would not be in any other line of life if I could change tomorrow. There may be restrictions placed on us by the duties of our calling, and perhaps many annoying economies, but if any of the passion of Jesus be in us, we shall find countless subtle compensations. And our reward is with us. If we keep near to God, our pleasure in our work will grow with the passing years, and if we submit our gifts to his grace, he will use us for big things."—W. O. S.

Theism and Thought: A Study in Familiar Beliefs, by Arthur James Balfour. George H. Doran Co., New York. 283 pages. $4 net.

The first thing to say about this book is that it is printed in a large size of type and style of make-up to delight a reader, quite in contrast with some weighty books which are handicapped by poor printing. We suppose that an earl must express himself with a proper typography!

The thought in the volume justifies its form. The book comprises the second course of Gifford Lectures, delivered at the University of Glasgow in 1922-1923, completing the line of reflection contained in "Theism and Humanism," and including such subjects as The Argumentum ad Hominem, Philosophy and Science, Methodological Doubt, Our Familiar Creed, The External World of Science and of Common Sense (this sub-topic is also treated in connection with philosophy and memory), I's and Thou's, Scepticism, Differences and Agreements, Collecting the Threads, and Probability, Calculable and Intuitive. The Prologue emphasizes the prodigious change which, since the Renaissance, science has registered with ever accelerating speed, and the point is made that the alleged conflict between science and theology "is not a collision of doctrine, but a rivalry of appeal." The conclusion of the Epilogue is that for certain difficulties attaching to the familiar beliefs by which we live the true remedy is to be found in theism.

Earl Balfour does not rest his argument on an appeal to inspiration (though, it would seem, not expressly denying the latter), but inverts the reasoning in the claim that because certain beliefs are true, or "on the way to truth," therefore they must be inspired. Under the head of methodological doubt the author indicates the Scylla of its perverse use and the Charybdis of inconsequent application,—in other words, the method may degenerate into "barren scepticism," or lose its critical edge. The latter seems to him the greater peril.

Through this thoughtful book, the style of which is in the best manner of the cultured English publicist, there runs a thread of honest doubt, or tempered agnosticism, with an earnest feel after truth, and persistent striving after a divine guarantee for "the three great values,—knowledge, love, and beauty." He further asks, but does not attempt to answer, the question: "If God be the presupposition of all these values, then what sort of God?" Along this line his book needs to be supplemented by further inquiry, which is the task of the philosopher or theologian. But coming from a man with the breadth of culture of Earl Balfour an affirmation of the necessity of a religious (and not just metaphysical) view of the world will carry great weight with many readers. This religious view, he says, involves "preferential action," "special relations between the Supreme Reality and finite spirits," and the contention that "the Supreme Reality itself possesses among its infinite attributes what we can best describe as personality." "Theism of a 'religious' type is necessary if the great values on which depend all our higher life are to be reasonably sustained."

This is, in short, a good book on which to build further.—C. A. S. D.

BOOKS RECEIVED.

Competent Church (The), by Frederick A. Agar. Fleming H. Revell Co., New York. 93 pages. $1.

End of the Way (The), by David DeForest Burrell. Fleming H. Revell Co., New York. 32 pages.

Evangelism in the Modern World, edited by Two University Men. George H. Doran Co., New York. 140 pages. $1.50 net.

Race Prejudice, by Jean Finot, translated by Florence Wade Evans. E. P. Dutton & Co., New York. 320 pages. $3.

Sermons on Revelation, by Albert H. Baldinger. George H. Doran Co., New York. 267 pages. $1.60 net.

Andrew Young of Shensi, by J. C. Keyte. Carey Press, London. 313 pages. 6/-net.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency.

Editor, RECORD OF CHRISTIAN WORK,

Dear Brother in the Lord,

I am a reader of your magazine, and highly appreciate its sanity and Scriptural ring. May the Lord keep you, and it, as channels of continued blessing to his church and a lost world!

(Signed) (Bishop) C. F. Derstine.

Dr. and Mrs. Milton S. Rees' schedule of meetings is:

September, Messina, N. Y.;
October, Lancaster, Pa.;
November, New Hartford, N. Y.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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British Syrian Mission,
Damascus, Syria.

Dear Sir:

For a long time past I have thought of writing to you on behalf of my colleagues and myself, to thank you for the copies of RECORD OF CHRISTIAN WORK which you continue to send us.

So many of the articles, and the short stories from mission fields all over the world, are not only helpful and inspiring to one's self, but can be used in our Bible classes and talks with the teachers.

Today I was giving a free translation to a women's class of "She Was Baptized," in notes from China in the June number, and all were keenly interested.

Again thanking you, and wishing your work all success,

Yours very truly,
Ethelwyn Harrison.

There is no step of saintliness that is impossible to you if you have placed yourself in earnest under the discipline of Christ.

THE LIFE OF JESUS.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

October 5. The Choice of the Twelve.

Matthew 10. 1-8.

Turn to 9. 35, where we read: "Jesus went about all the cities and villages (it was in Galilee), teaching . . . . preaching . . . . healing . . . ."

Now turn to 11. 1: "When Jesus had made an end of commanding his twelve disciples he departed thence to teach and to preach in their cities."

At this period of his career, therefore, we must think of Lord Jesus as passing from city to city with his propaganda. The effect of his itineration in Galilee had been to fill his heart with compassion and concern for the multitudes who were as scattered and unshepherded sheep. Hitherto he had done all the work himself, but now he urged his disciples to pray the Lord of the harvest to thrust forth other laborers. Were their prayers answered by being themselves sent forth by him in this chapter on a gospel drive (the gospel of the kingdom, not yet the gospel of our salvation) throughout all the cities of Israel, to which he himself would later come (23)?

Lord Jesus had now reached the middle of his ministry, the second year of popularity and development. He had gained so large an influence and so many disciples that he could now begin the organization of his kingdom by selecting a band of apostles and laying down the principles of their work. This is the most important list of names in human history.

But take notice: (1) the title is misleading, for the XII were selected ere this (Luke 6. 13-16), and (2) this lesson is quite out of chronological order.

The kingdom movement expanded.

The twelve disciples—now become apostles,—were endued with Messianic creden-

tials such as Jesus himself enjoyed (1, 8), and were sent forth two by two (Mark 6. 7) to inaugurate this larger organized movement. Their field, however, was strictly limited (5, 6),—to the lost sheep of the house of Israel whom he had visioned in 9. 36. This was in the divine order (Romans 2. 9, 10). The Jew was best prepared to receive the message, the best point to start from.

The subject of their testimony was the same as his own,—the kingdom or reign (Moffatt) of the heavens at hand (7).

Going among their own people, they were to travel light and live off the field (9, 10). Though their first concern was the "lost sheep," they were to seek entertainment in the homes of the "worthy" in every city they visited, and to testify against the unworthy (11-13). It was to be no pleasure trip, there were no glowing promises of ease and success,—rather, they would meet peril, opposition, rough handling, hatred, persecution (14-25). But they must not fear,—their Father was interested in them, and would care for them to the smallest detail (26-31), and in this mission they were identified with Jesus Himself and with the Father (40).

The preëminence and control of Jesus.

Though the XII were thus honored they were absolutely subordinate to Jesus. It was he who empowered them and sent them on their mission, who commanded and comforted and warned them. "For my sake" was the touchstone of their character and labors (18, 22, 39). What bold and startling claims he made in verses 32-42, claims that no man else has ever dared to make! He promised them their heavenly Father's care, and the coöperation of "the Spirit of your Father" (20).

How does this chapter apply to us?

Obviously not directly. For us the middle wall of partition between Jew and Gentile has been broken down. Our field is the world. Yet the need is the same, only greater. Spiritual destitution on all sides calls for help. There is urgent need for full-time Christian workers. A fivefold ministry substantially the same as in our Lord's day is needed today. The lost sheep will not come to us,—we must go to them. The spirit of our Lord's commands, if not the exact letter, is applicable to us. The same power and providence of Father, Son and Spirit are available for us. And the principle, "Freely ye have received, freely give," ought to make whole-hearted missionaries out of each and every Christian.

We have greater facilities for giving the gospel to our neighbors than to distant lands. Home missions logically precede foreign missions, but both are sorely needed.

October 12. The Sermon on the Mount.
Lesson portion, Matthew 6. 5-15.

In this new revelation regarding prayer our Lord gives no rules, no definition, no arguments for the necessity of it. He takes it for granted that you pray. Everybody prays: not in the same way or with the same understanding, but everybody prays.

He makes it individual: he addresses you,—"thou," "ye." He says nothing about times for praying: choose your own time and way. But when you do, he tells you how not to pray, and how to pray.

He connects you and God by prayer, "Thy Father." Our praying will depend upon our conception of God, what kind of a god we are praying to.

Not acted prayer, 5.

The word "hypocrite" would be better translated "actor." What our Lord condemns is a mere performance,—made up prayer, unreal, ostentatious, to be seen of men. It receives its reward in full without having touched God.

But secret prayer, 6.

Not always literally retiring into a closet, but always in the privacy of one's soul: shutting the door of mind and spirit against all intruders,—wandering thoughts, doubts, etc.

And why? Because we find God in secret. True prayer soon becomes conscious of God.

The soul that meets God in secret is not likely to forget him in public.

Not heathen prayer, 7, 8.

Even today in heathen lands they think to worry something out of their gods by the meaningless reiteration of sounds or the mechanical turning over of written or printed prayers. There is place for legitimate importunity, but not for unmeaning repetition. Our Lord himself spent whole nights in prayer.

Unthinking praying in ruts, in conventional phrases, surely comes under this condemnation.

And why not pray thus unthinkingly? Because Father knows what we need before we ask. He will give what is best for us if we only open the way for him to work his will.

But genuine prayer, 9-15.

This is not a stereotyped form of prayer, but a model presenting the spirit and elements of genuine prayer. Note its structure and order. God and his interests are first, as they affect the whole earth, making it a missionary prayer. Then our own needs.

Our Lord emphasizes and comments upon one of the six petitions,—that dealing with forgiveness (12, 14, 15). The meaning is difficult. One explanation is that the Sermon on the Mount is on legal ground, where forgiveness is conditioned on a like spirit in the person, while under grace we are

forgiven for Christ's sake (Ephesians 4. 32). Another explanation is that the Sermon is addressed to subjects of the kingdom, hence it is not a matter of salvation but of fellowship. If we are in an unforgiving state of mind, God's forgiveness cannot reach us.

October 19. The Parable of the Sower.

Mark 4. 1-20. Lesson portion, 4. 1-9.

What becomes of all the sermons preached and Bible lessons taught? Why are there relatively so few results? Is it the fault of the truth? Is it the fault of the preacher or teacher? Is it the fault of the hearer or scholar?

An answer to these questions is suggested by this parable. Remember, however, we are studying the life of Christ. The clue to this section in our Lord's life is his teaching about the kingdom in its outward growth. It was not an unbroken success. Not everyone who heard him accepted his teaching and became his disciple. Hence the parable was both an explanation of limited success and a warning against hurtful conditions.

The point of the parable is crystallized in the exhortation: "Let him who has ears be sure to listen!" (Goodspeed). Christ used this impressive exhortation no less than six times as recorded. The preacher's and teacher's success does depend on the hearer. And from this viewpoint a more apposite title for the parable would be "The Parable of the Soil," for it is a study in soil conditions, the same soil throughout but under different conditions.

The teacher should read the parallel stories in Matthew and Luke, and mark the different details in each.

The parable, 3-8. Soil conditions.

Picture an Oriental countryside! There are few hedges between fields and no roads, —only pathways trodden hard by traffic of man and beast. Quite possibly Lord Jesus looked up as he was teaching, and saw a sower scattering seed. He describes four happenings.

(1) Pathway soil. Hardened, impenetrable, seeds snatched up by birds.

(2) Rocky soil. Shallow, warmed but soon parched by the sun, so that though the seed makes quick growth it soon withers, its promises are blasted.

(3) Thorn-infested soil. Good, but full of thorn seeds and roots, which choke the growing seeds.

(4) Good soil. Soft, deep, clean. The seed secures proper reception, makes healthy growth, and yields abundant harvest.

In the parable, then, there is the same sower, the same good seed, the same good soil but under different conditions which affect its receptivity of the seed and so lead to different results.

Its interpretation, 14-20. Soul conditions.

In interpreting a parable, not every detail is intended to convey spiritual teaching. Our Lord himself tells what points in this story are parabolic,—an unusual thing for him to do.

(1) Hardened hearers. Non-receptive, not believing and not saved. Hearts hardened by sins, habits, pleasures, etc.

(2) Superficial hearers. Receiving the word with joy, making quick response, but they believe only a while, and fall away before testing as they have no deep-rooted convictions.

(3) Pre-occupied hearers. They hear, believe, grow, but worldly cares, riches, pleasures choke the word, so that the good is smothered, they bring no fruit to perfection.

(4) Ideal hearers, whose honest and good hearts hold fast the word and bring forth abundant fruit with patience.

The four conditions of soil may not only represent soul conditions of four different hearers, but also conditions of the same soul at different times.

Further lessons.

The essence of the parable is—the individual reception of the word of God. The good sower and the good seed need good soil. Good preachers and teachers need good hearers and scholars. If seed-sowing in church or Sunday school is not a success, examine the soil!

The objects in view—fruit (7, 8, 19, 20), salvation (Luke 8. 12).

Modern pedagogy and psychology have given classy names to the processes indicated by our Lord. The entrance of truth into the mind is perception. Truth may be crushed or crowded out by life's contacts with evil influences without. And so on.

Good listening, such as will improve the soul, ought to be the aim of every Christian, and implies a receptive mind, earnest attention, guarding against hurtful influences, purpose to obey the light. On such hearing depends eternity!

October 26. The Stilling of the Storm.

Mark 4. 35-41.

Two aspects of our Lord's person are obvious in this incident: his humanity in its needs and his deity in its poise and power. Two expressions in the text mark these aspects: "Even as he was" and "What manner of man is this?"

"Even as he was," 36. Our Lord's humanity.

The words suggest that our Lord was tuckered out with the labors of a full day (see 4. 1), so that the disciples "took him as he was" in the boat. The order to cross was his, the action was theirs.

Once they were under way he fell into a dead sleep, from which even the fury of the

storm did not waken him. This is the only place in the Gospels where it is said Jesus slept.

"What manner of man is this?" 41. Our Lord's deity.

Even before the demonstration of his power over nature the disciples recognized that our Lord was superior to themselves. That is why they awakened him, tired as he was, calling him "Master, Teacher."

Notice our Lord's poise. He could have slept through the storm. Contrast the disciples, who, though they were most of them fishermen used to that Sea of Galilee, were panic-stricken, and showed a petulant, complaining, rather impertinent spirit in their question, "Are we to drown, for all you care?" (Moffatt).

Notice, again, our Lord's power. This was apparently the first or the most striking display of his power over wind and wave they had seen. Observe, our Lord spoke separately to the wind, saying, "Peace! Hush!" and to the waves, "Be still! Be muzzled" (as if the sea was a raging monster). And instantaneously the wind "grew weary," the sea calm.

Having thus rebuked nature in her physical stress, our Lord rebukes the disciples. So the cause of their petulance was unbelief! "Have you no faith yet?" (Moffatt). "Have you still no faith?" (Goodspeed). What a chance they had to show their faith and trust! That boat could not sink with Christ on board.

Fear of danger now changed to awe and increased fright as they observed the effect of their Master's words. For the man is greater than his work. "Whatever can he be?" (Moffatt), what unearthly personage is he?

That question remains unanswered except as one confesses him to be the Son of God. This man is more than man: the disciples' need calls forth unknown power and unveils his deity!

A parable of life.

The incident lends itself to spiritualization, allegorization.

We are sailing on the sea of life, where storms inevitably strike us. Even Christ's companionship does not insure immunity from outward stress and strife: though it does insure ultimate safety.

Storms of doubt and fear are worse than storms at sea. They should serve to strengthen faith, not to smother it.

How meet these storms? Under our Lord's orders, in his company, appealing to him for protection, in full faith.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

In His Steps: How Jesus Cheers the Fearful and Discouraged.

Matthew 9. 2, 24-33; John 14. 1-3. October 5.

Christ cheers in persecution.

"God intended to prove me whether I durst take up alone a rightful cause against a world of disesteem, and found I durst." —John Milton.

Christ cheers through hope of immortality.

Thorwaldsen the sculptor made the statue of Schiller with face bent downward, because the poet never rose above earthly things. Christ turned the faces of the bereaved toward heaven.—R. P. Anderson.

Christ cheers in suffering.

"Mary," said a minister to a woman suffering from an incurable malady, "suppose when you die you discover that God has been trifling with your feelings, and all your hopes are unfounded?"

"Oh, sir," she replied, smiling, "my loss would be nothing to his! I should lose only my soul, but he would lose my soul and his honor."

Christ cheers in apparent failure.

There's a proverb, "As you make your bed, so you must lie on it," which is simply a falsehood, for if others or myself make my bed uncomfortable, thank God I can make it again!

No failure is absolute for those who walk in his steps.

Christ cheers by love.

Goethe once said: "There is something in every man which if you knew you would hate."

One commented: "Rather would I say, there is something in every man which if you knew you would love him for it."

Christ had the latter viewpoint. And what but love could bring good cheer to the sinner?

> Love divine, all love excelling,
> Joy of heaven to earth come down

to us, that we too may give courage to the faint-hearted, sympathy to the distressed, and love, always love, to the children of men!

* * * * *

> Our heavenly Father loves to see
> His children happy, brave and strong,
> With hearts as full of melody
> As spring is full of song.

He grieves when they give place to grief,
Or weigh with dread tomorrow's fear:
His promise chides their unbelief,
And challenges their tear.

Then why, my soul, art thou cast down,
Though sun and stars forbear to shine?
Mistake not for thy Father's frown
Those somber thoughts of thine!

My Denomination: Its History and Teachings.

Acts 2. 1-21. October 12.

Will the inner history of any denomination show that, in the words of Hiram Golf, "we jine a denomination 'cording to temperment, or early eddication, or home influence, or example, or possibly prejudice; but it is nothing more than a matter of convenience"?

* * * * *

In religion as in all walks of life, those who have similar opinions like to associate together, those who have similar purposes like to act together, those who have similar experiences sympathize with and help one another. Thus came about denominational groups. A statement of their opinions and purposes forms a creed, which becomes a landmark from which to start out.

It is absurd to say that any one denomination has or ever will have all the truth, because new revelations of truth break forth from the Bible in each succeeding generation.

What a mighty work, through the Revealer of truth, denominations might accomplish if each and all should awaken to the great truth that the Lord Jesus is head over each and all!

* * * * *

The history of all evangelical denominations reveals certain facts:

They have all believed in a divine Christ, an inspired Book, a living Holy Spirit, an atonement for sin, and a pure life;

They have proved that Christ's kingdom on earth has been hastened by prayer, and delayed by unbelief;

They have illustrated by their lives that the blood of the martyrs is the seed of the church, and they have taught each succeeding generation that to be a Christian involves self-sacrifice. But how rich the returns!

* * * * *

In the history of denominations much can be seen of the inspiration and enthusiasm aroused by the singing of hymns.

The Wesley brothers, who together wrote over 6000 hymns, admitted that they had made more converts through their hymns than through their preaching. In the present day the singing of hymns to the one Lord and Master of us all is the strongest bond between Christians of different forms of faith. Hymns by Romanists, Unitarians and others are used in all the hymnbooks.

My Denomination: Its Organization and Aims.

1 Corinthians 12. 1-13. October 19.

They say that

D—ifferent aims may coincide.
E—nthusiasm misdirected will dis-organize.
N—ew statements of aims should be forged by each generation.
O—rganization always implies diversity in unity.
M—issionaries are the world's greatest coöperative group of workers in the world.
I—will do it myself is better said than "Why don't they do it?"
N—othing is accomplished without faith in your organization.
A—lways abounding in the work of the Lord is a good motto.
T—o spread the gospel is our bounden duty.
I—nstant in season and out of season characterizes a live organization.
O—rganizations preserve and propagate great ideas.
N—ever criticize an organization till you have done your best to remedy its defects!

* * * * *

Whether we put it into words or not, we assume by experience or teaching certain things to be true as a basis for life. In religion we call it a creed, and a creed of some sort we must all have.

A creed is wise, useful and helpful just to the extent we by our conduct interpret this: "One is your Master, even Christ, and all ye are brethren."

One is our Master, Christ the Lord,
And we catch the sound of his guiding word.
We will follow on where he leads the way,
Till we stand together in perfect day!

* * * * *

A denominational

O—rganization should have
R—eligious convictions,
G—ood leaders,
A—ble men and women,
N—eighborly-mindedness,
I—nspiration from the Bible,
Z—eal fed by prayer,
A—ims reaching to the sky,
T—oleration for others' creeds,
I—nterest in each member,
O—riginality in activity,
N—ew purposes to get out of ruts.

Then, forgetting the things behind, and reaching out unto the things before, press forward!

Why Is Law-Enforcement Vital to Our Nation?

Isaiah 1. 16-20. October 26.

If we repeal one law, say the Prohibition law, on the ground of infringement of a man's personal liberty, should we not repeal all laws and make a few nice maxims for the criminals?

When you are singing with great gusto, "Rally 'Round the Flag," don't forget to rally 'round the ballot box, where all law-enforcement has its beginning!

Constitutions are but institutions on paper, and of course not self-operating. What constitutions need is the vital force of public opinion, which is the greatest law-enforcer. (Adapted.)

* * * * *

In his address before the Associated Press President Coolidge said:

"One good clean newspaper is better than many criminal laws. One schoolmaster is better than a legion of bailiffs. One clergyman is better than an army with banners. These are our guarantees of internal peace and progress."

Human laws should be based upon the eternal principles of justice as found in the Decalogue. One senator went so far as to say that there is no place in political life for the Decalogue. For such senators law-enforcement is necessary!

* * * * *

Mr. Wm. J. Bryan suggests that we need the iron hand of law because so many weasel words creep into government management that they suck all the real value out of the great issues before the nation. For the time being they fool the people into believing they have obtained practically what they want. Some of these words are "vital interests," "questions of honor," and "personal liberty," which even good people are using glibly.

* * * * *

Law-enforcement is necessary because there is not yet a better way. Before Prohibition was enacted Bishop Berry wrote:

"We have preached against the saloon, and preached well. We have prayed, and prayed fervently. We have written, and there has been logic in our words. We have wept, and our tears have been sincere. But we have gained nothing. However, the day is coming when the red-lipped monster will be choked and throttled and thrown back into hell by the iron hand of law!"

The bishop's prophecy has come true.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

OCTOBER, 1924.

WEDNESDAY, 1st. *One thing is needful, and Mary hath chosen that good part, which shall not be taken away from her. Luke 10. 42.*

My soul, thou art careful and troubled about many things, but one thing is needful! Choose the better part in this still hour, and sit thee down at the feet of Jesus! Listen, and beneath all human words hearken to his word! Speak, Lord, thy servant heareth!—F. B. Meyer.

THURSDAY, 2nd. *Surely goodness and mercy shall follow me all the days of my life. Psalm 23. 6.*

A commonplace life, we say, and we sigh:
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
The flower that blooms, and the bird that sings:
But sad were the world and dark our lot
If the flowers failed and the sun shone not:
And God, who sees each separate soul,
Out of commonplace lives makes his beautiful whole.

FRIDAY, 3rd. *Giving all diligence, add to your faith virtue, and to virtue knowledge. 2 Peter 1. 5.*

We must mark the difference between minds wishing to add to their faith knowledge, and minds wishing to found faith upon philosophy.—John Duncan.

SATURDAY, 4th. *Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God! 2 Corinthians 5. 20.*

The great work of Christ was reconciliation. The great work of the Christian is to reconcile men to God through Christ.—John Timothy Stone.

SUNDAY, 5th. *So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. John 4. 53.*

The point is not to hear about these things only, but to have them repeated in your own soul. We want to come to real business, and to make the things of God

matter of downright fact to ourselves: not only to hear about this nobleman from Capernaum, or anybody else, but to see in our own souls the same work of grace as wrought in them. The same living Christ is here, and his help we as greatly need as ever did this nobleman. May we seek it as he sought it, and find it as he found it!—C. H. Spurgeon.

MONDAY, 6th. *Serve the Lord with gladness: come before his presence with singing. Psalm 100. 2.*

Let us serve God and be cheerful for his honor and glory!—Bishop Hacket.

TUESDAY, 7th. *Thine eyes shall see the king in his beauty: they shall behold the land that is very far off. Isaiah 33. 17.*

Though I have but a little in hand, I have much in hope. My present trouble will serve to sweeten my future joys.—John Flavel.

WEDNESDAY, 8th. *If ye know these things, happy are ye if ye do them! John 13. 17.*

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribb'd and edg'd with steel,
To strike the blow!

Knowledge we ask not,—knowledge thou hast lent,—
But, Lord, the will,—there lies our bitter need!
Give us to build above the deep intent
The deed, the deed!

—John Drinkwater.

THURSDAY, 9th. *Cleanse thou me from secret faults! Psalm 19. 12.*

The world expects, and rightly, that the Christian should be more gentle, and patient, and generous, than he who does not profess to be a disciple of the Lord Jesus. For the sake of those who take their notion of religion from our lives we need to put up this prayer earnestly, "Cleanse thou me from secret faults!"—Mark Guy Pearse.

FRIDAY, 10th. *There is a lad here. John 6. 9.*

I should like to have heard that lad tell the folks in his native village the story of what he had seen Christ do with the cakes and the fish!

SATURDAY, 11th. *Then Peter, turning about, seeth the disciple whom Jesus loved following: which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? John 21. 20.*

Do you remember the time when you had an opportunity of speaking for Christ, and lost it? It was then that you betrayed the Lord. He was looking on, he was expecting a heroic defence, and you were criminally silent.—Joseph Parker.

SUNDAY, 12th. *As the hart panteth after the water brooks, so panteth my soul after thee, O God! Psalm 42. 1.*

The 42nd psalm may be summed up in one sentence: I want God!—J. Rendel Harris.

MONDAY, 13th. *If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? Luke 16. 11.*

Jesus taught that he could not trust with spiritual gifts those whom he could not trust with money. So we learn that liberality in temporal things may be a proof of grace, and also prepare the heart for more grace and for spiritual service.—James Ostema.

TUESDAY, 14th. *Day by day continually. Exodus 29. 38.*

Whether it be a day of health or sickness, joy or sorrow, rest or work, struggle or victory, let the chief thought with which you receive it in the morning thanksgiving be this: "A day that the Father gave: in it I may, I must become more closely united to Jesus." As the Father asks, "Can you trust me just for this one day to keep you abiding in Jesus, and Jesus to keep you fruitful?" you cannot but give the joyful response: "I will trust and not be afraid."—Andrew Murray.

WEDNESDAY, 15th. *They besought him that he would depart out of their coasts. Matthew 8. 34.*

It is true yet that Jesus is an expensive guest. Where he comes there is loss as well as gain. You cannot have profits from sin and piety as well. You can have religion of a sort, but not Christ. So they besought him to depart, and their prayer was answered. Christ soon left them: and he still goes away from those who prefer gain to godliness.

THURSDAY, 16th. *We see Jesus, who was made a little lower than the angels for the suffering of death, crowned. . . . . Hebrews 2. 9.*

Let all that love him hasten
The coming glorious day,
By earnest consecration
To walk the narrow way,
By gathering in the lost ones
For whom our Lord did die,
For the crowning day is coming
By-and-by!

—D. W. Whittle.

FRIDAY, 17th. *They took up stones to cast at him. John 8. 59.*

Why? Because they thought he was making himself equal with God.

In these days the social Christ is popular,

but tell people he is a Saviour from sin, and they will not listen.

SATURDAY, 18th. *The heart is deceitful above all things, who can know it? Jeremiah 17. 9.*

Well we know it thus far, at any rate,—that we easily forgive ourselves the hurt we have done to other people. We have short memories for our own sins, and for other men's sufferings.—Alexander Whyte.

SUNDAY, 19th. *Seek ye the Lord while he may be found, call ye upon him while he is near! Isaiah 55. 6.*

He is near to those who want him, within touch of those that cry to him on account of their pain and necessity and penitence. How much we lose by imagining that God will come at some uncalculated and immeasurable period, and do wonders in the world! He comes now: he arrives with the dawn, morning by morning.—Joseph Parker.

MONDAY, 20th. *For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Ephesians 5. 5.*

Uncleanness and covetousness are the sins named here which are sure to exclude the sinner from the kingdom of Christ. Perhaps these were the leading sins of the time.

God has not lowered his standard of righteousness.

TUESDAY, 21st. *He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good! 1 Peter 3. 10, 11.*

Another day in which to cast
Some silent deed of love abroad,
That, greatening as it journeys past,
May do some earnest work for God!

—Caroline Atherton Mason.

WEDNESDAY, 22nd. *And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see! And the Lord opened the eyes of the young man, and he saw. 2 Kings 6. 17.*

Faith not only is fearless, but it has vision, and the power to pray vision into others' eyes.—John Timothy Stone.

THURSDAY, 23rd. *For he hath said, I will never leave thee, nor forsake thee: so that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Hebrews 13. 5, 6.*

He dominates our highest aspirations, and is felt at our side in our deepest sorrows. There is no loneliness, whether of height or of depth, which he does not enter by the side of his own.—George Adam Smith.

FRIDAY, 24th. *Jesus himself drew near, and went with them. Luke 24. 15.*

And before he left them they knew who their teacher was. Doubtless as long as they lived those Scriptures would make their hearts burn. Let me warm my heart at the same fire!

SATURDAY, 25th. *He went to Pilate and begged the body of Jesus. Matthew 27. 58.*

One wonders what led Joseph to do this. Mark tells us he "waited for the kingdom of God." Had he been reading Isaiah and learned that Messiah was to be "with the rich in his death," and so determined if possible to fulfil that scripture?

What might not happen if every rich disciple imitated Joseph and changed prophecy into history!

SUNDAY, 26th. *Jesus saith unto him, Go thy way: thy son liveth! The man believed the word that Jesus spake unto him, and he went his way. John 4. 50.*

If we ponder these words we shall find them to reveal nothing less than the secret of a sane and happy Christian life. Here is the key put into our hands: it is to take Jesus at his word and to act at once as if it were true; to believe the word that Jesus speaks unto us and go our way.—Cosmo Gordon Lang.

MONDAY, 27th. *The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Psalm 145. 18.*

Who comes to God an inch, through doubtings dim,
In blazing light God will advance a mile to him.

TUESDAY, 28th. *Jesus saith unto her, I that speak unto thee am he! John 4. 26.*

May this revelation be vouchsafed us again and again along the pathway of life!

WEDNESDAY, 29th. *And one of the elders saith unto me, Weep not! Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. Revelation 5. 5.*

Our Saviour is near thee, suffering, lonely, tempted friend! Thou art not the plaything of wild chance. There is a purpose in thy life which Jesus is working out. Let thy spirit flee for rest to Christ, and to his pierced hand, which opens the book of thy life! Rest thee there! Be patient and trustful! All will work out right. Some day thou wilt understand. In the meanwhile, trust him "though sun and moon fail, and the stars drop into the dark."—F. B. Meyer.

THURSDAY, 30th. *When Jesus came to the place he looked up, and saw him, and said unto him, Zacchæus, make haste and*

come down: for today I must abide at thy house. Luke 19. 5.

They said, "The Master is coming
To honor the town today,
And none can tell at whose house or home
The Master will choose to stay."
And I thought, while my heart beat wildly,
What if he should come to mine?
How would I strive to entertain
And honor the Guest divine?

—Emma A. Lent.

FRIDAY, 31st. *And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect! Genesis 17. 1.*

Yesterday he helped me,
Today I have him near:
The future is in his own hands,—
What cause have I to fear?

—L. C. H.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D., Riverside, Cal.

OCTOBER, 1924.

Wednesday, 1st. Zechariah 11. 1-3.

These verses are difficult. Some think that they mean that a way has been open for an invasion of Judah from the north. But the better way to take the passage will be something like this, Mitchell says:

"The cedar is a familiar figure for anything lofty, while the oak is a symbol for greatness and strength. In Isaiah 10. 33 the cedar represents Assyria. Ezekiel adopts the figure, and in chapter 31 applies it in a much more elaborate form to Egypt."

He thinks that Zechariah uses the image of a forest fire in Lebanon to emphasize the fact that Egypt and Assyria are both doomed to go down before the ravages of a fire of wrath.

Others think it is the Syro-Greek empire which is taunted with the failure of its power, others again the first advent and rejection of Messiah.

What then are we to understand by shepherd and lions, etc.? Is the whole passage symbolic of a worldwide war? Kirkpatrick says, "The rulers and potentates of the nations are swept down by the storm of war. The rulers are heard lamenting the loss of their magnificence, the potentates mourning for the destruction of their strongholds." It looks as though this suggestion of the ruin of nations through war might be the correct interpretation.

O God, when shall the nations cease to learn war? O turn the hearts of rulers unto our Christ! Teach them to fulfil his law! Help the people to see wherein thy peace is to be found! Hasten the day when man shall learn war no more! In Christ's name. Amen.

Thursday, 2nd. Zechariah 11. 4-17.

This prophecy has been called the most enigmatic in the Old Testament. Israel has rejected the good shepherd in favor of a worthless shepherd, and now the prophet brings the fact home to the conscience.

We need not suppose the prophet actually did the things recorded here, but he allegorized them. We can see the object he has in view: it is to show that even suffering and oppression do not avail to cure the sheep of God's pasture of their obstinacy. It is a fault in themselves that renders the gracious purpose of God of no avail. So stubborn and stupid are they that they actually kill the one man who could help them and who was essential to the solution of their problem.

On the thirty pieces of silver Dods remarks, "The thirty pieces unexpectedly emerge in the last scenes of our Lord's connection with the people on whom his shepherd care was spent. (1) This turned out to be the actual sum with which the rulers bought the traitor. When they could no longer stand the Shepherd's interference, and sought to discharge him, this was the sum they agreed might be given to accomplish this. This was the goodly price at which they and Judas valued him. (2) This sum was 'cast into the house of the Lord.' The traitor could not keep it. The coin seemed alive with accusations, it seemed to be turned into so many hissing and stinging serpents, and in the bitterness of his rage against those who had persuaded him to think this paltry sum was of more value than his Master, he hurled the ringing silver at them as if disannulling the bargain and flinging the guilt back upon them. By so doing he published their disgrace. (3) The sum was actually applied to purchase a worked-out potter's field, worthless for all other purposes, but which was given up for this merely nominal

price, and was thought good enough to bury strangers in."

Our Father, forbid that we should ever betray our Master or his work! May he find us trustworthy! We would obey our Shepherd, we would follow whithersoever he leads us. Amen.

Friday, 3rd. Zechariah 12.

This is a chapter in which we have what is called apocalyptic writing. In the form in which we have it here the author takes his stand on past events and connects them with a future which is glorious.

The present political situation is coming to an end, a new and better one is dawning. What is described is "not a material heaven, but a peaceful and consequently glorified earth." The author presents to us Jehovah as exerting his mighty power on behalf of his people. Jerusalem is to become a vessel out of which surrounding nations, who have been lookers-on at the hour of the travail, will be made to drink his wrath. Those who attempt to handle Jerusalem as a gladiator handles a rough stone will find that their hands are torn and their bodies injured grievously. The men of Judah who dwell in the region around Jerusalem are going to find that the interests of the great city and their own interests are one and the same. They will discover that a power not of earth, the power of Jehovah himself, is at work restoring to his people the glory of the golden age.

Mitchell interprets verse 8: "Under the ægis of the Almighty there will be so remarkable a rejuvenation that the weakest among them in that day shall be as David, and the house of David like God."

A protected and transformed people "will be smitten with remorse for their misdeeds, and especially for their cruelty towards a nameless sufferer for whom they will observe a period of poignant and universal mourning."

Verse 10 is one of the most remarkable in the Old Testament. The speaker is Jehovah. Perowne says, "The Jews had pierced him metaphorically by their rebellion and ingratitude throughout their history. They pierced him literally and as the crowning act of their contumacy in the person of his Son upon the cross, John 19. 37."

Scholars are puzzled by the words because they think the context demands an act already committed, some blessed one whom Jehovah had sent from himself and whom the people had now discovered to have been the Good Shepherd. They cannot identify any person in history as likely to fit into the picture. Personally I feel that the passage is a personal challenge direct from Jehovah to the people. This remorse is towards himself. Dods says, "Those who first heard the words must have disconnected the 'me' of the one clause from the 'him' of the other, and thought of some figurative 'piercing' of Jehovah, that is, of some rebellious, fiercely insolent treatment of Jehovah, displayed and expressed especially in the death of some person who represented Jehovah and his cause. They wake up to the perception that by their abusive treatment of some one who has been slain by them they have pierced Jehovah. A close identification of the 'me' and the 'him,' of Jehovah and his martyr, is inconsistent with the Old Testament view of Jehovah and his modes of manifestations, and it is only in Christ that the identification becomes perfect and the prophecy fully satisfied."

O Lord God, in thee is our strength found! When thou dost place us in thy field, no lesser power can move us. Our lives are secure in thee. Give us the assurance that we are altogether thy children! In Christ's name. Amen.

Saturday, 4th. Zechariah 13. 1-6.

The people have had their eyes opened. They recognize and acknowledge their unworthiness: they have been both blind and cruel. Now their penitence makes it possible for God to bless them. The fountain of cleansing is to be continually open. Their impurity, idolatry and degradation are to be washed away. The fountain is to be accessible to every inhabitant of the city of God. In that day all unworthy teachers and testifiers shall be cut off.

Mitchell says: "The spirit of uncleanness must be the disposition to neglect the precepts of Jehovah, or even worship the abominations of other peoples; and the reference to the prophets in this connection may be taken to indicate that when it was made there were prominent exponents of a widespread disloyalty, that, in fact, the word prophet was then almost synonymous with false prophet. The suppression of these false prophets will require time, and in the end the most unflinching severity."

A sadder picture it would be impossible to imagine than that of a degraded prophet, a man turning from the ministry to tilling the soil or other work, and trying to hide his wounds,—the hurt done him by his own kith and kin because they found out that he was masquerading as a prophet and had no true vision of God. His very father and mother have torn him because of the rôle he attempted. Kennett says, "The utter disrepute into which the prophetic order had fallen" was this, "the true prophets had become scribes, while those who merely prophesied for a livelihood still carried on the calling which they had brought into disrepute. Some of the scribes were no doubt in the highest sense of the word

prophets, but since they no longer spoke in the authoritative manner of the ancient prophets, it seemed to their contemporaries that the era of prophecy had passed away."

Almighty God, we have need of cleansing! Our good has been evil spoken of because we ourselves have been lacking in sincerity. Cleanse our hearts, we pray! Set us apart as consecrated souls! May we live only for thee! Amen.

Sunday, 5th. Zechariah 13. 7-9.

The shepherd referred to is evidently a high priest. Who is referred to we do not know. He is manifestly unfit for office, and abuses the position which he occupies in the fellowship of God. The words as quoted in Matthew 26. 31 are manifestly used without reference to their original context and meaning. Here they refer to judgment which must fall where there is such flagrant abuse of holy things.

On verses 8, 9 Driver says: "The prophet here deserts the figure of the flock, and speaks literally. Two-thirds of the people will perish, but one-third will survive: this, after having been further purified by severe trials, will form the loyal and devoted people of God. The doctrine of the purification of Israel through a judgment and the preservation of a faithful remnant is preëminently Isaiah's."

This cleansing of the remnant is eloquent. God's methods are conditioned by that which he must eliminate in order that he may perfect and glorify that which is true and precious. He has too high a regard for silver to allow it to be made valueless through the presence of ignoble elements. When the work is complete there will be "changed relations between the purified and God. They will be forward to call upon him, and he will be ready to answer them."

Our Father, we seek to be made vessels meet for thy use! Cleanse us from defilement, make us pure in mind, fill us with a high sense of duty, charge us with heavenly zeal! So may we glorify thy name in the earth! Amen.

Monday, 6th. Zechariah 14.

G. A. Smith says: "In another apocalyptic vision the prophet beholds Jerusalem again beset by the heathen. But Jehovah himself intervenes, appearing in person, and an earthquake breaks out at his feet. The heathen are smitten, as they stand, into moldering corpses. The remnant of them shall be converted to Jehovah, and take part in the annual Feast of Booths. If any refuse they shall be punished with the drought. But Jerusalem shall abide in security and holiness: every detail of her equipment shall be consecrate. It is a characteristic specimen of the Jewish apocalypse. The destruction of the heathen is described in verses of terrible grimness: there is no tenderness or hope exhibited for them. And even in the picture of Jerusalem's holiness we have no really ethical elements, but the details are purely ceremonial."

In the vision of the last days, however, there is a symbolism which we do well to note. Horses are usually associated by the Jews with war and earthly pomp and circumstance, now their usage shall be for divine service. The common utensils of the Temple and home shall be diverted from menial uses to high and holy service. The common salesman who hitherto has obtruded his wares into the precincts of the house of God will be forbidden to hawk his merchandise in holy places. Dods says, "Observe (1) that the distinction between sacred and secular is to be abolished, but (2) not by separation from the world, not by ceasing to have anything to do with such demoralizing creatures as horses, nor by making all things secular, but by making all things holy, by carrying into all occupations the spirit of delight in God's presence."

O God, may our lives be consistent! In business, in pleasure, as well as in the services of the sanctuary, teach us to recognize thy claims! We are thy servants at all times: may we give thee the full devotion of our being! In Christ's name. Amen.

MALACHI.

Tuesday, 7th. Malachi 1. 1.

We do not know whether Malachi is a proper name or a word meaning "My messenger."

The book is considered by modern scholars to belong to the time of Nehemiah. Powis Smith says it fits those times as closely as a bone fits into its socket.

He says of the author: "His prophecy shows him to have been a patriotic Jew, loving his country and his people passionately and hating the enemies of Israel fervently. He can think of no more convincing proof of Jehovah's love for Israel than the fact that Edom has recently been stricken down in accordance with Jehovah's will. He is also evidently a man of vigorous personality and strong convictions. While others tremble and doubt, he stands brave and firm. His faith is equal to the removal of any mountain. He never entertains the possibility of Jehovah failing his people at any point: the failure is all on Israel's side. The trials and discouragements that overturn the faith of others do but cause him to strike root deeper into the love and power of God. He remains loyal to the old ways and the ancestral religion when others give up in despair and would exchange old faiths for new. He pleads earnestly for diligent and dignified observance of the outer forms of religion,

deprecating severely the neglect and indifference with which they are being conducted. Yet he is no mere formalist or ritualist, but a man ethically and spiritually minded in a high degree. The very vigor of our prophet's faith shows that his religion does not lie upon the surface of his soul, and that it cannot be satisfied with externalities, but is of the very essence of his life, and can be content with nothing less than the presence of God. In this respect he is a true successor of the great prophets."

The message we are to consider is a burden, something which has been laid on the soul to be borne. A word has to be spoken, an accusation has to be laid: it is a man's responsibility to speak to a people whom he loves, words of warning, rebuke and love. The word has its source in God. It is addressed to the whole Israel of God, his people in whom and for whom the promises and hopes of the prophet have been made. The medium is Malachi, a messenger whose name is hid behind his mission.

O Lord, make us strong and brave of heart as we undertake thy work! May we seek thy glory in all that we attempt! May the honor and privilege of witnessing for thee be greater to us than aught else! Amen.

Wednesday, 8th. Malachi 1. 2-5.

Grieve says Jehovah's love for Israel "is questioned by some of the prophet's contemporaries, who are then reminded of the contrasted fortunes of the nations descended from Jacob and Esau. These peoples (Israel and Edom) sprung from twin brothers, and occupying adjacent lands, might have been expected to share equally in Jehovah's favor, but the recent desolation of Edom shows that Jehovah metes out different treatment. He will frustrate any attempt on Edom's part to reoccupy its former territory, and men will recognize that Jehovah is great, not only in Israel but beyond it. The reason for this disparate action is found in the different religious temperaments of the two peoples. Edom reproduced the profanity of Esau: they were a people undisciplined and unspiritual, with no sense of the sanctities of life. Israel, like Jacob, had many and grave defects, yet withal a true realization of God's nature and will, and a sense of kinship and communion with him. The mutual jealousy and hostility of the two peoples find frequent expression in the Old Testament."

The burden of the Lord is a message of love, not only a love of yesterday, but effective today. The sorrows of Israel are due to a scepticism as to the love of God. These people are asking questions about God's love, Where are the tokens? The facts of life seem to deny love in the present. When they came back from exile they expected great things. The Messianic age was to dawn. Has it dawned? On the contrary. To this the prophet answers, the promise of God could be fulfilled in one of two ways, either along the line of Esau or along that of Jacob. What has happened to Edom? Yet here is Israel having a second chance. Men are recognizing that a divine power has accomplished this. If God is at work the golden age must inevitably be fulfilled.

Our Father, may we never doubt thy love! If trials come, if poverty knocks at the door, if friends fail us, may our trust in thee deepen! Help us to rejoice in thy goodness and mercy! Amen.

Thursday, 9th. Malachi 1. 6-14.

The first charge is laid against the priests. They have shown a disregard for the love of God. Instead of honoring Jehovah and approaching him with reverence, they have offered blemished sacrifices and thus taught the people to approach the Lord with contempt. They are unworthy of their lineage. They will provoke the anger of the Lord against themselves. Men who approach public worship with indifference evidently despise God in their hearts. "Reverence for parents was an outstanding Semitic virtue. . . . . The term fatherhood, according to Semitic usage, connotes authority rather than love, though the latter is by no means excluded." The authority of the fathers is not recognized by the priests. They have treated holy things and holy places with contempt. They would not dare to approach any earthly potentate with such offerings and in such a spirit as they show toward God.

On verse 11 Powis Smith says: "Probably the thought is that Jehovah is not dependent upon the worshipers in Jerusalem for a right recognition of his place and power. He can refuse to receive them, for he has other worshipers scattered throughout the world. The honor denied him in his own city is freely accorded him in foreign cities. The exact significance of the phrase 'great among the nations' is open to question. It may mean that Jehovah is now acknowledged as God by the nations at large, who have become convinced of his superiority to other gods; or that here and there among the nations may be found groups of people who turn their backs upon idolatry and give themselves to the worship of the true God; or that even if the Jews at home insult Jehovah, the Jews of the dispersion are doing him honor among the nations where they have been so widely scattered." He thinks this third interpretation is the most probable. If the home folk find loyalty to the house of God a burden and weariness, the exiled children of God find his name a comfort and a blessing.

O God, restrain us from a lack of reverence for holy things! May the house of

prayer, the house of worship, the exercises of public worship, be engaged in with sincerity! May we prepare ourselves to meet thee! In Christ's name. Amen.

Friday, 10th. Malachi 2. 1-9.

The priests are now admonished to amend their ways and to give God the honor due him. If they fail in this the divine wrath will visit them. That which was a mark of the favor of God will become a curse to them. Their insincerity has aroused the anger of Jehovah. It is a serious thing for a man not to lay to heart the divine purpose in his office as a minister of religion. Hands that had been stretched out in benediction will now be made impotent. Men who were supposed to be consecrated to public affairs will be considered utterly unfit, and will become objects of public contempt and be removed from office. A high office carries serious responsibility.

When God made his covenant with Levi he made himself guardian of the welfare of his family. Levi accepted the office with reverent awe. He treated God's name with reverence, he taught it with exactitude, he worshiped his Lord in peace and uprightness, words which imply "living in full accord with the divine will" and denote an "intimate fellowship with God." "It is used of Enoch and of Noah, and of no others. The term peace indicates the tranquillity and harmony existing between God and his obedient and loyal priesthood. The uprightness meant is the reverse of the perversity just mentioned; it is an unswerving moral integrity."

G. A. Smith says on verse 7: "Once more, what a remarkable saying to come from the legal age of Israel's religion, and from a writer who so emphasizes the ceremonial law! In all the range of prophecy there is not any more in harmony with the prophetic ideal. How needed it is in our own age, needed against those two extremes of religion from which we suffer, the limitation of the ideal of priesthood to the communication of a magic grace, and its evaporation in a vague religiosity from which the intellect is excluded as if it were perilous, worldly and devilish! Surrender of the intellect, indeed! This is the burial of the talent in the napkin, and as in the parable of Christ, it is still in our day preached and practised by the men of one talent. Religion needs all the brains we poor mortals can put into it. There is a priesthood of knowledge, a priesthood of the intellect, says Malachi, and he makes this a large part of God's covenant with Levi. Every priest of God is a priest of truth, and it is very largely by the Christian ministry's neglect of their intellectual duties that so much irreligion prevails. As in Malachi's day, so now the laity take hurt and hindrance by our negligence. And just as he points out, so with ourselves the consequence is the growing indifference with which large bodies of the Christian ministry are regarded by the thoughtful portions both of our laboring and professional classes. Were the ministers of all the churches to awake to their ideal in this matter, there would surely come a great revival of religion among us."

O Lord, look down upon all ministers of religion! Bless these who are faithful to thee, often amid poverty and neglect: comfort those who are discouraged! If any are becoming formal, losing the fervor of their devotion, or losing reverence for holy things, have mercy upon them! For Christ's sake. Amen.

Saturday, 11th. Malachi 2. 10-16.

The people of God have failed not only in worship, but also in family life. Contempt for the altar leads to contempt for the hearthstone. People who are disloyal to the Lord are disloyal to one another. The special sin dealt with is the divorce of Jewish wives by their husbands in order that heathen women may take their place. Such inhumanity rouses the divine anger. He refuses to hear their prayers. He is looking for a pure and holy people, and this which they are doing is a wicked thing which must result in ruin.

Jehovah is their common father. Men and women of Israel are bound to each other by sacred ties: they were a God-created people. How can brothers deal with each other so treacherously? The community is condoning an outrageous thing, and therefore is a sharer in guilt. A sinful people makes public worship into a profanity. When men allow their love for women to blind their eyes to all questions of moral fitness, of ideals, of community of worship, they are showing contempt for the highest and holiest things in life. Their conduct is an outrage. When trouble comes they turn to Jehovah with tears of penitence and entreaty, but how can he hear when their homes are desecrated through lust? While men come to the house of God to pray, broken-hearted women are in the outer court weeping. The divine displeasure is kindled against "the materialism, sensuousness and cruelty of their husbands who made them weep."

Powis Smith says these verses "present the strongest and most outspoken condemnation of the divorce evil that the Old Testament offers. They furnish an illustration of the fact that the laws of a land are never up to the moral standards of its best citizens."

O God, who art the father from whom every family in heaven and earth is named, we thank thee for the bonds which unite us! We praise thee for happy homes! We implore thy pity on all those who have found human love turned to bitterness. Teach

husband and wife to bear and forbear! In Christ's name. Amen.

Sunday, 12th. Malachi 2. 17 to 3. 6.

These words are addressed to the religiously perplexed, to those who doubt the reality of the divine justice as controlling the world. As one has put it, "the times were out of joint, prosperity was the lot of the wicked, instead of the righteous." These doubtless were neither irreligious nor godless. Driver says of them, however, they "were deficient in spirituality, and were tempted consequently by the troubles and social anomalies which they saw about them to question God's justice, and to doubt whether he would ever interpose to distinguish between the evil and the good. To such the prophet replies that the day is at hand when Jehovah will suddenly appear in his Temple to separate the righteous and the wicked, and to purify his ungodly nation, priests and laity alike, in the furnace of judgment."

This inability to see the hand of God in the events of the hour is common. So often the bad man prospers, so often the devout, generous, sincere man goes to the wall. The answer is that Jehovah will himself take the matter in hand. Powis Smith says, "Our prophet is but reiterating a promise that had been made and remade in every time of distress and crisis. He gives to it, however, not the significance that it had had in the popular mythical-religious thought, but the deeply ethical value that had been ineffaceably stamped upon it by Amos and succeeding prophets, who had developed and enriched the idea prior to the exile."

Whenever the Lord shall come he will cleanse both worship and life. His priests will be purified in soul, his people will be purged from their immorality. The fires of God will consume the dross.

Dear Lord, help our infirmities! When we are perplexed by the apparent injustices of life, help us to be patient and to wait for thy salvation! May we leave the government of the world in thy hands, seeking only to obey the promptings of thy Spirit! Amen.

Monday, 13th. Malachi 3. 7-12.

Doubt has a numbing effect on generosity. When a man is uncertain as to the divine government of the world he is apt to overlook or at least be niggardly in his support of the church of God.

G. A. Smith says: "The new section enforces the need of the people's repentance and return to God if he is to return to them. And when they ask how are they to return, Malachi plainly answers, By the payment of the tithes they have not paid. In withholding these they robbed God, and to this, their crime, are due the locusts and bad seasons which have afflicted them. In our temptation to see in this a purely legal spirit let us remember that the neglect to pay the tithes was due to a religious cause, unbelief in Jehovah, and that the return to belief in him could not therefore be shown in a more practical way than by the payment of tithes. This is not prophecy subject to the law, but prophecy employing the means and vehicles of grace with which the law at that time provided the people."

Divine grace is dependent for its operation on the penitence and turn of the people of God. It is not created by penitence, but it is a force unrealized until man turns himself to it.

Verse 8 has a solemn challenge. Its vividly startling character is felt if instead of "rob" we use the word "cheat." It seems impossible, yet it is actually done. We rob God of our money, but also of our time, our thought, our reverence and love. But the prophet knows that in days of financial pressure, when readjustments have to be made, the place where men usually begin retrenchment is in their support of the church. The prophet calls attention to the fact that in cutting off their faith and their devotion to the cause of God they are creating a situation in which the divine favor is withdrawn from their fields and flocks. Get right with God, and the "sluices of heaven" will be opened, rains will descend so copiously that harvest time will be full of joy!

O God, forgive our meanness! We have robbed thee of our thought, our love, our time, our devotion, our resources. We have wasted our wealth on self-gratification. Teach us how to amend our ways! For Christ's sake. Amen.

Tuesday, 14th. Malachi 3. 13-18.

There are still doubters who wonder whether there is any profit in religion. The facts of life seem to point in a contrary direction. The prophet answers that a day is approaching when it will be gloriously revealed that good and evil are incompatibles, and Jehovah is on the side of goodness. These doubters assume a tone and attitude which place them open to rebuke. Their attitude is one of stubbornness. Their answer to the prophet's charge does not repudiate it, but challenges him to furnish proof.

Powis Smith says on verse 15: "It was evidently a note characteristic of the thinking of the times. It is the sign of a commercial type of piety. If Jehovah receives the gifts, obedience and worship of his people, it is incumbent upon him to make liberal returns in the form of material prosperity, political influence and supremacy, and the like. If such things are not forthcoming, why worship him?"

This is the kind of talk with which men

have challenged God, and he notices the scepticism and unbelief which lie at the heart of it.

In the face of such scepticism the humble believers in Jehovah felt a challenge to meet together and encourage one another. And the Lord heard them, and determined to reward them with blessing. The blessing will be bestowed as a mark of honor, it will be given to those who had a regard for God, it will consist in their becoming the Lord's own possession, and he will guard them in the day when his judgment breaks forth on the earth. Driver says, "The high privilege which Israel as a nation had forfeited, of being Jehovah's special possession, is here transferred to the faithful minority of true and loyal worshipers." "Peculiar" means "specially one's own."

Our Father, we rejoice in that thou esteemest us to be of some value! We are so conscious of unworthiness that we sometimes doubt of ourselves, but thou believest in us and exhortest us to be faithful. Help us to become precious to thee! Amen.

Wednesday, 15th. Malachi 4.

G. A. Smith says: "The apocalypse of this last judgment is one of the grandest in all Scripture. To the wicked it shall be a terrible fire, root and branch shall they be burned out, but to the righteous a fair morning of God, as when dawn comes to those who have been sick and sleepless through the black night, and its beams bring healing, even as to the popular belief of Israel it was the rays of the morning sun which distilled the dew. They break into life and energy, like young calves leaping from the dark pen into the early sunshine. To this morning landscape a grim figure is added: they shall tread down the wicked and the arrogant like ashes beneath their feet."

By way of contrast to the lurid description of judgment the future of the righteous is described under radiant images. The goodness of the genuinely religious will stand revealed in its own light, and will carry healing for every heart that may have been immured in the furnace of affliction and trial.

Driver says, "The Fathers interpreted the 'sun of righteousness' of Christ, but though the figure is a beautiful and appropriate one to apply to the Saviour of the world, this cannot be the sense intended by Malachi, for Malachi is addressing the righteous of his own time, and promises how they will soon have their righteousness vindicated, and enjoy the satisfaction of triumphing over the wicked."

O God, ever faithful, ever kind, we pray for grace to keep thy law, for confidence in the triumph of goodness, for fidelity in the midst of trial! Be thou our helper at all times! In Christ's name. Amen.

MARK.

Thursday, 16th. Mark 1. 1.

This Gospel is generally accepted as having been written prior to Matthew and Luke, and much of its content has been incorporated into them. It seems to have had a precarious existence. The fact that the concluding verses of the Gospel seem to have been added by another hand implies that when it began to be recognized as part of the deposit of sacred books there was but one copy extant.

We know little about its origin or its author. He was a man with a maimed finger. Tradition says that he was a companion of Peter and wrote his narrative on the basis of what he heard Peter tell of the life of Jesus. He begins his story at the point where Peter declared, as recorded in the Acts of the Apostles, that the apostolic testimony should begin, with the public ministry of our Lord. The Gospel was written in Greek, and may have been written between 65 and 70 A. D. Renan thought it might have been written as early as 56 A. D. According to the most ancient traditions it was written in Rome, and for Gentile Christians resident in Rome.

The opening verse gives us the key to the Gospel. It is not interested in events prior to the baptism of Jesus. The stories of his origin were gathered together later when men began to inquire into the full significance of his life and mission: Mark is concerned with what we may call essential facts of the gospel. This does not mean that the origin of Jesus is not an essential fact, but that the baptism, witness, crucifixion and resurrection of Jesus were the incidents which demonstrated him to be the Christ.

J. D. Jones says: "The commentators tell us that the phrase 'the gospel of Jesus Christ' may mean one of two things: (a) it may mean the gospel which Jesus Christ preached, (b) it may mean also the gospel of which Jesus Christ is the subject. It is in this latter sense Mark uses the phrase here. He is thinking not so much of the gospel Jesus preached as of the gospel he was. He is about to tell us the good news about Jesus, and—man of action as he is,—he finds the beginning of it in our Lord's first public appearance and definite entrance upon the work of his ministry. There are other beginnings. . . . . The gospel has a new beginning when, as Paul would say, Christ is formed in a human heart. Every time Christ is born in a man's heart, the gospel has a new beginning."

O God, we pray that thy Son may be revealed in us, that we may have Christ in the heart, the hope of glory! Give us a deep experience of the gospel as the power of God unto salvation! In his name. Amen.

Friday, 17th. Mark 1. 2-8.

As with Jesus, so with John the Baptist: Mark is not interested in anything but the direct affirmation of what is essential to an understanding of the gospel. The instinct of Luke which leads him to inquire into the beginnings of John's life is sound, but Mark is so eager to get at his theme that his mind is absorbed in immediate events only.

Some one has said, "A preacher should, if possible, be nothing but a voice, which should always be heard and never seen." John the Baptist was content to be the forerunner of One in whom all pure hopes are realized. It is a great thing to be a preparer of the way. The road-makers are the greatest benefactors.

Jones says: "How did John prepare the way for Christ? By preaching the baptism of repentance. John's preaching was terrible preaching. Sin was his theme, and repentance his call. And by this terrible preaching he made straight the way of the Lord. It was subsoil ploughing. He broke through the hard crust of conventionalism and self-righteousness, and made the ground of the heart soft and ready to receive the good seed of the kingdom. And it is noticeable that it was from the ranks of those who had been baptized by John that our Lord gathered his first disciples. John had created within them a genuine sorrow for sin, an eager expectation of Messiah, and so when Jesus appeared they were ready to leave all and follow him."

The phrases used of John Baptist, "remission of sins," "baptism of the Spirit," had a deeper significance than either he or his predecessors knew. John gave them a deeper moral significance than his auditors had been wont to assume. But when Jesus made his revelation the words were charged with still higher meaning. They were spiritualized. Sin was not merely washed away, it was eradicated. Man was to become aware of a new power, and be vitalized in a new fashion.

Our Father, we look to thee for cleansing, for recreation! Thou hast the power to change us: may we know thy peace in Christ Jesus! Amen.

Saturday, 18th. Mark 1. 9-11.

Questions inevitably arise as to why Jesus was baptized, seeing that John's baptism was a baptism of repentance? Some have suggested that by this act he made himself "sin for us," as Paul puts it in writing to the Corinthians. But it is difficult to see how this could be so. A ritualistic act can scarcely qualify for a moral experience. If the sins and the forgiveness of which John the Baptist spoke were ceremonial and ritualistic sins such as are conspicuous in Malachi, then we could understand the inference. After all, John's baptism was not a mere baptism of repentance: it was a baptism into the kingdom of God, and Jesus unites himself with those who seek the kingdom that he may lead them in its realization in their own lives and in society.

It was because of this that the heavenly vision and enduement were granted and the heavenly voice was heard. Jesus came to share the kingdom with all believers, and he accepted the door of entrance for himself, the door of change, of turning of heart and mind, through which we pass into life abundant.

Masterman says of the voice from heaven: "Love comes down to earth, but love also abides in heaven. The assurance that every step of his earthly ministry was the fulfilment of the good pleasure of the Father came thus at the opening of his public career. It may be that the voice represents a deepening of our Lord's consciousness of sonship, the coming to maturity of the growth in wisdom that belonged to his humanity. It means for us that he was the perfect expression of the whole will and purpose of God."

O Lord God, we rejoice in him whom thou didst send, in his tenderness and compassion, in his union with us, in the courage with which he grappled with our needs! We thank thee that he became one with us in order that we might become at one with thee. Help us to know him in deed and in truth! Amen.

Sunday, 19th. Mark 1. 12, 13.

Malden says: "No one whose opinion deserves to be taken seriously can help recognizing that our Lord was not quite as other men. No one has ever read the human heart with such unerring insight, or probed human motives with as sure a truth. No one has ever shown more unfailing sympathy with all who genuinely sought his help, however degraded they might be. . . . There are many—perhaps an increasing number,—who reject the name of Christian with scorn and can see in the church of history little but the worst enemy of human happiness, who yet acknowledge that in him they see an ideal which is not to be found elsewhere."

It is singular that Mark should omit all reference to the details of the temptation such as are described by Matthew and Luke, yet the words employed by Mark have a significance peculiar to themselves. The Spirit "drove" him. It was not a leading, an impulse to quiet seclusion, but an agitation of soul that made separation from others inevitable, and involved certain violent reactions. Virtue lies in the region of the will. To make choice of the highest and holiest involves repudiation of the lesser and more base. To be good a man must elect his course in the light of alternatives. These alternatives had to be faced

and mastered by Jesus. So Mark tells us that the temptation persisted throughout the forty days. The region in which it took place is impossible of identification, but it was one in which wild beasts had their haunts.

Theodore H. Robinson says: "Whatever may have been the detailed character of the experiences of Jesus in the desert,—and Mark gives no description of them,—the general purpose of this seclusion is quite clear. There had been a tremendous experience. There was a new vision of life. Everything was disturbed, the whole spirit is tumult and turmoil. The fresh life needed to be assimilated, and a revised orientation was imperative. There must be absence of interference, at any rate from the normal surroundings of life. There must be the winning of the new perspective. The vision must be translated into ordinary life, and there must be a steadying and recovery of balance. That which Jesus came to do could not be done in the heat of ecstasy. It required burning passion, but passion controlled by will. And this calming of the spirit could only be achieved in such loneliness as that of the wilderness."

O God, we thank thee that in our extremity thou dost succor us with heavenly grace! When separated from our fellows, we are not forgotten by heaven. There are those whom thou dost send forth to minister unto the heirs of salvation. Help us to realize the help from above! In Christ's name. Amen.

Monday, 20th. Mark 1. 14, 15.

It is singular that Mark should omit the early ministry of our Lord, and only begin with the events subsequent to the imprisonment of John the Baptist. The fact emphasizes the fragmentary nature of the Gospel. If the evangelists had been engaged in writing a biography of Jesus they would have given us more detail and paid attention to the sequence of events. We have rather jottings, cases, incidents on which the doctrine of Christ can be built. To Mark John the Baptist was only of incidental importance, Jesus was everything.

Jones says: "When Herod shut up John in prison he probably thought he had silenced the one and only brave witness for purity and truth. When the people who loved John and believed in him heard that he had been so shut up, they probably thought that the great work he had begun was bound to come to an end. But Herod's hope and the people's fears were alike disappointed. Though John was silenced, God still had his witness. Though one witness was removed, God had Another ready to carry on the work. Now after that John was delivered up, Jesus came. The silencing of the Baptist opened the lips of him who spake as never yet man spake."

What is the meaning of repentance? Is it sorrow for sin? Yes, but it is also the condemnation of sin in one's own soul, the repudiation of it, reparation for it as far as may be possible, and a change of the whole current of man's thought with reference to it. Jesus not only exhorts to repentance, but to faith in the gospel. Jesus takes up the past teaching, and then enlarges it and charges it with new meaning.

Believe the good news! Masterman says, "Believe first that it is TRUE! Only those who believe in the coming of the kingdom can work for it. Men who are slothful, or apathetic, or in despair of the world, must repent before they can believe. Then, believe that it is GOOD. Our Lord's first challenge to men was the question, Do you want the kingdom of God? Is a world where God's will is supreme the kind of world you desire? To one contented with things as they are the message of the kingdom is not good news; it is good news only to one who loves God and sees in his will the source of all good. So, from the first the preaching of Jesus separated while it united. 'The time has come,' he told them, 'to take your stand. Are you for the kingdom, or against it? The time for choosing is nearly over. Repent, and believe!'"

Our Father, we do believe that thou hast loved us even while we are sinners! We rejoice in him whom thou didst send. He loved us and gave himself for us. And we love because we were first loved by thee. Help us to love thee with all our soul and mind and strength! Amen.

Tuesday, 21st. Mark 1. 16-20.

Mark's Gospel is characterized by a vigorous, graphic, picturesque style. His selection of material is deliberate. He manifestly does not attempt a detailed account of Jesus, but seeks to give us a point of view. His work appeals to all thoughtful students. We see the master principles of the Saviour's life. He does not emphasize the chronology of our Lord's ministry, but he does create an impression of the importance of every day. He shows that nothing is outside or beyond the power of Jesus, who claims the right to control men's lives as well as the power to subdue every enemy to man's happiness and righteousness.

We must not imagine that these verses tell us of the first meeting of Jesus with these men. The other Gospels make it manifest that they already knew each other, and had had dealings with one another.

Jesus did not choose men by haphazard. He was deliberate and discriminating. He had many followers, but few disciples. The XII were chosen for a purpose. These four had known Jesus for some time. Jones well says, "These men followed Christ because they had already discovered that he was worth following. We often make an antithesis between faith and reason, but a

faith that makes a man follow Christ is the highest reason, for all the centuries combine to assert that Christ is worthy. The multitude of the redeemed in heaven sing, 'Worthy is the Lamb that was slain!' They followed him through great tribulation, through Gethsemanes and up Calvaries, but they never regretted their obedience. Following Christ's call brought James to the scaffold in Jerusalem, and John to exile in Patmos, and Peter to the cross in Rome."

The life to which Jesus called them was one to tax their strength. They were to participate in his visions, his witness, his service for others. They were called to a strange romance. They were challenged to surrender the very foundations on which they had built their careers, and to become wedded to poverty and hardship. They were to win men, to capture them for a spiritual end. As Masterman says, "Jesus made clear the essentially missionary character of Christian discipleship. The little group of four men were to constitute the nucleus of an ever-widening society of men gathered in the net of the church."

O God our Father, we thank thee that thou dost not leave us to drift along the currents of life, but callest us to control our lives and to consecrate them to new and high purposes! Help us to spend ourselves in the service of others! In Christ's name. Amen.

Wednesday, 22nd. Mark 1. 21-45.

The narrative beginning at verse 16 and continuing to the end of the chapter tells some of the incidents of a single day in the life of Jesus. It begins with personal evangelism, finding, challenging and commissioning four men to positions among the most far-reaching in human history. It continues with public teaching and preaching, such as brings astonishment to those who hear, and healing people of the demons that distress them. It ends in a home where Jesus has come as a guest, only to find sickness and anxiety, which he made it his business to heal. He not only healed Peter's wife's mother, but also a great host of sick and suffering townspeople.

The authority of Jesus was the object of special comment. It has been pointed out that his authority as a teacher lay in his going back to the fountain head of morality. It was an authority, moreover, that refused to compromise with evil. It has been described as the authority of character rather than office, of knowledge that was immediate rather than derived and interpretative; an authority sustained by power, the authority of an almighty Deliverer who could and did break the chains of evil. Our two great desires are these: certitude in the realm of truth and deliverance from the thraldom of evil. Men crave to know: they want certitude, they long to be sure. And to them Christ presents himself as the truth.

Robinson says of these verses: "The next five evidently are all assigned to one period of twenty-four hours. This is typical of the method of the evangelist. One day is enough to give a fair picture of the life of Jesus at this time, and one day is all that is given. A sabbath day is chosen. Perhaps the intention is to emphasize the activity of Jesus and the constant strain upon him. He is a permanently busy person. If this was his sabbath, his day of rest, what must the other six days of the week have been like! One notices the recurrence of the word 'immediately.' The events crowd thickly upon one another; there is no interval for repose or reflection. No sooner is one piece of work accomplished than another appears, and each is a case where there is need which cannot be neglected."

Dear Lord, we rejoice in the story of the benevolence which was adequate to every demand upon thee! We thank thee that thou art the same today as thou wert in Galilee. Help us, heal us, keep us in thy peace! Amen.

Thursday, 23rd. Mark 2. 1-12.

Dummelow says: "The peculiarity of this miracle is that it was worked to prove a doctrine, and that in the face of opposition. There were present certain scribes and Pharisees, some of whom had doubtless come from Jerusalem expressly to oppose Jesus. Jesus at once threw them a challenge by saying to the man, 'Son, thy sins are forgiven thee!' The scribes understood this to mean that he claimed to forgive sins as only God can do. Instead of repudiating this suggestion as a mere man would have done, Jesus accepted it, and proceeded to prove his claim by a miracle. 'Whether is easier,' said he, 'to say, Thy sins are forgiven, or to say, Arise and walk?' The former, of course, is easier. Any impostor can say, 'Thy sins are forgiven,' because it is impossible for us to know whether the words have taken effect or not. But not everyone can say, 'Arise and walk,' because if such words are spoken without authority, the speaker is at once convicted of imposture. This miracle, like the resurrection, may be regarded as a vindication by God himself of the character of Jesus. No man could make the claims that Jesus did without rendering himself liable to the most serious imputations upon his character. Either he was the Son of God, or, as the scribes rightly said from their point of view, a blasphemer. Hence in this miracle Jesus deliberately appealed to the judgment of God, and God by working the miracle vindicated the character of Jesus."

The interest of the story centers, in the first instance, in the four friends who brought the sufferers to Jesus. They were so eager that they could not wait until the discourse was ended and the crowd dis-

persed: they must break through with their burden. We are not told of the feelings of the paralytic. Our attention is directed to the faith of his friends, which became vicarious on his behalf.

Our attention is next directed to the extraordinary gift which Jesus possessed for reading men's minds. He knew the dialogue which was going on in the souls of each of his critics, and he proceeded to expose it. His knowledge was immediate, clear and full. The power which Jesus revealed was built not only on ability, but on right. His claim was one of authority to forgive and heal. The claim and the act alike astonished those who beheld the result.

Almighty God, give us a deeper sympathy for all who suffer, a greater willingness to help them! Teach us the power of faith! As we bring others to thee, may it be with strong confidence that thou wilt help and deliver! For Christ's sake. Amen.

Friday, 24th. Mark 2. 13-17.

This story shows us the high courage of Jesus. A publican belonged to a class concerning whom no one had anything good to say. The duties of the office were likely to make any man unpopular. Many of those who held office were unscrupulous extortioners. But it is not fair to denounce a man because of his office, and Jesus refused to do it. He became a friend of publicans. Some of the loveliest characters in the Gospels were publicans. He told a moving parable about a publican who went into the Temple to pray.

Some one has pointed out the lessons from the story. "(1) It is a protest by Jesus against the practice of social ostracism. (2) It is an intimation that the church has a mission to the poor, the outcast and the criminal, as well as to the respectable classes."

Jesus called Levi because the man was spiritually prepared for the task. His preparedness is seen in his willingness to surrender a position of importance and a livelihood of considerable proportions. It is seen in his eager desire to bring his own class to Jesus. On the other hand, it has been well pointed out that the acceptance of an invitation to dine with a proscribed class was a further challenge offered by Jesus to the caste system which prevails throughout the East.

Robinson says: "There was a claim involved in the conduct of Jesus which the Pharisees almost certainly failed to appreciate. That was the claim to so transcendent a purity of character that he was incapable of pollution even by contact with the foulest. His goodness was very far from being of that negative type which abstains from wrongdoing: it was of that blazing, aggressive kind which attacks all forms of evil and overcomes them by sheer weight of the moral personality which embodies it. This Jesus realized about himself. His declaration that he had come to seek and to save that which was lost, implies it. . . . . He called the publicans and sinners to himself because they needed him. They may not have been conscious of their need, but he was. And with these people he had a chance. Whatever else they were, they were real."

O Lord, thou knowest how needy we are! When we imagine ourselves to be rich and to have need of nothing, thou knowest that we are poor and miserable and blind, and so thou comest with healing restoring power. Teach us our need! Help us in our need! Amen.

Saturday, 25th. Mark 2. 18-22.

It would have seemed more natural for the disciples of John to have consorted with the disciples of Jesus rather than with the Pharisees. John's vision and message were towards the future, yet by a strange anomaly his message produced an attitude of mind toward life which threw his disciples into the ranks of those who criticized the Master. They were impressed with the enormity of wrong, not with the triumph of right.

John's preaching made men introspective, and drove them to penitence and fasting. Jesus' teaching brought the joy of sin forgiven, and created mirth in the soul. Their present joy was but a foretaste of the heavenly life which belonged to the men of faith. Yet the Master does not hesitate to teach even in such an hour that one day sorrow would come because of his own removal. It is a feature of the Gospels that Jesus was always aware of the death he should die on behalf of the gospel.

Wood says of verses 21 and 22: "We have two brief parables drawn from home life. The piece of undressed cloth tends to shrink, and if used to patch an old garment will make a fresh rent in it. Wine-skins worn thin with use and time cannot resist the fermentation of new wine. They crack if men attempt to preserve new wine in them." The idea probably recurred again and again in the teaching of Jesus. A new temper belonged to Christianity which made it impossible for it to be held within the limitations of Judaism. The new religion must make its own forms.

O Lord, we thank thee for the gospel of joy! Thou leadest us into a large place: thou openest the kingdom of heaven to us, the kingdom of righteousness, peace and joy. May we possess it fully! Amen.

Sunday, 26th. Mark 2. 23-28.

This passage presents to us another aspect of the conflict between Christianity and Judaism.

The story is told by Mark with his accus-

tomed vividness. He places it in the summertime. Nowhere else in his Gospel does he attach importance to seasons of the year. The reference to Abiathar is apparently not historically accurate, but it is probable that the name was a gloss introduced by a copyist. The object of the story seems to be that while law and custom are desirable and useful, yet we should recognize that circumstances must control action, that motive is the true standard of judgment. Why are laws instituted? Are they not for the protection, enlargement and advancement of human life? Then human life is more important than that which defends it.

Sabatier describes the saying of Jesus as "wonderful alike in its depth and simplicity." It is the key to the attitude of the Master toward all institutions. He did not ignore the sabbath or the sanctuary. He used both. He went to the synagogue and the Temple, and that on the sabbath day. But he never regarded the institution as greater than those for whose benefit it was inaugurated.

The term "Son of man" is Christ's designation of himself, and is a Messianic term.

Our Father, help us to live as thy children in freedom, happiness, trust! Teach us to reverence the institutions which give us opportunity to find ourselves and to commune with thee! Guard us from losing sight of the worth of man in our respect for institutions! Amen.

Monday, 27th. Mark 3. 1-6.

This incident concludes what has been called the "conflict series," which began with the healing of the paralytic. It marks "the final rupture of Jesus with the religious authorities in Galilee."

Wood says: "Jesus is no longer unknown: he is suspect. Another healing in a synagogue may be used as the basis of a charge against him. He challenges with a question the opponents who are watching him. Is it not a more loyal observance of the sabbath to save life as Jesus proposes to do, than to be plotting evil against another man as the Pharisees are actually doing? . . . . The refusal of the Pharisees to answer the question moves Jesus to anger. . . . . Passionate grief rather than wrath is meant."

We do well to pause over the indignation of Jesus. His very holiness made it imperative that he should love righteousness and therefore hate iniquity. The fact that his anger is passionate grief shows that love is burning at the heart of it. Did Jesus work the miracle in response to an impulse in his own heart, or as his reply to a man's request? There is no suggestion that the man asked help, but that Jesus wrought a sign. Micklem admits that the impression conveyed by the Gospels is that "Jesus in the synagogue deliberately and provocatively fixed upon a man who is suffering from a physical complaint, calls him out, and proceeds publicly to cure him in order to demonstrate visually his teaching on the question of sabbath observance."

The courage of Jesus is seen in that he dares to offer his challenge in the light of consequences. The cross was not an accident. It was something towards which the footsteps of the Redeemer were ever turned.

Our Father, we pray that whatever part of our nature is withered may be healed by thy power! Restore us, we beseech thee, that our whole being may be used to thy glory and for the furtherance of thy cause! In Christ's name. Amen.

Tuesday, 28th. Mark 3. 7-12.

The hostility which Jesus now encountered drove him into the open air. Crowds came about him, some interested in his cures, some watching the development of what bade fair to become a tragedy. It is open war between Jesus and the Pharisees, and men wondered which would win.

The fame of Jesus had reached throughout the land. Man of Judea, Jerusalem and Idumæa had heard of his doings. The pressure of the crowds became so great that Jesus had to seek refuge in a boat so as to have space in which to act and opportunity to get away when exhausted and needing rest.

Jesus was not merely a miracle worker. There was a gospel behind each sign. As the story of the paralytic indicates, the healing of the body was designed to demonstrate the reality of the forgiveness of sins. The people were indoctrinated with the idea that physical disability was indicative of divine chastisement: Jesus showed by his power and will to heal that God is a forgiving God.

The modern method of interpreting the gospel miracles has led some students to claim that an observance of our Lord's method of healing will show that the laws of suggestion were operative in his presence. A crowd affects the individual. Micklem says, "From a psychological point of view, therefore, the reports of the healing of multitudes by our Lord do not present great difficulties."

O God, teach us to trust thy goodness, to believe that it is not thy will that any should perish, but that all should live! Help us to turn to thee that we may live! In Christ's name. Amen.

Wednesday, 29th. Mark 3. 13-19.

Organized opposition made it necessary for Jesus to gather together his own supporters. Just why he chose twelve only is an object of conjecture. The fact that twelve was regarded as a complete group of the tribes of Israel may have suggested the idea to him. Anyhow the burden of

the work necessitated the organization of the group.

The choice is the sole act of Jesus. He called whom he would. He did not ask other people to choose. He called and selected whom he would with a view of an end. As John put it, "You have not chosen me, it is I who have chosen you, appointing you to go and bear fruit, fruit that lasts, so that the Father may grant you whatever you ask in my name."

Wood says: "These men were chosen to be with Jesus, a phrase peculiar to Mark, which discloses the meaning and the secret of discipleship. Bousset rightly asks, In which of the Old Testament prophets does personal intercourse with disciples, the gradual outpouring of the wealth of the soul into the souls of others, play such a part as it does in the case of Jesus? But the XII are also to be sent out to proclaim the nearness of the kingdom. We may note that Mark's phrase suggests repeated tours: hence the name apostles."

O Lord, we rejoice in thy choice, that thou dost come to us and say, Follow me! We pray for grace to do thy work and to evince thy spirit. May we be to others what thou would'st fain be to them! Use us for thy glory! Amen.

Thursday, 30th. Mark 3. 20-35.

It is impossible to read this passage without moral indignation. In the first place, we are amazed at the attitude of Jesus' own family. We see why Jesus had sought refuge in the home of Simon, and treated it as his own. His family failed to understand him, and imagined that his enthusiasm and the strain of his work had led to his becoming unbalanced. The fault of his own people must have been great: otherwise he would not have openly repudiated them in this fashion. The law of the spiritual life is supreme, and overrides all other ties. When a man's kindred are at one with him in the pursuit of the highest, the ideal life sanctifies and ennobles all else; but when one's kith and kin would turn him out of the way, the higher law demands a new alignment in life.

If the wrong of his home folks was serious, that of the scribes was wicked. They said that he was in league with Beelzebub, and their verdict is regarded as deliberate. Wood says: "The relatives of Jesus doubted his sanity, the scribes denied his moral sincerity. The reply to the scribes is given in parables (mentioned now for the first time). The scribal theory of exorcism was easy and convenient, but it implied an illogical division in the Satanic power. Since the overthrow of the spirits of evil is obvious, the advent of the higher power must be presupposed. Like one of the Old Testament prophets, Jesus repudiates passionately the thoughtless denial of his inspiration. The sin against the Holy Ghost seems to lie in the intellectual laziness and moral insincerity which prefers to confound black and white rather than recognize the coming of God in a new and unexpected quarter."

O God, we would reverence thee in all thy manifestations! We pray for grace to conquer our prejudices, for the ability to see thy spirit in those from whom we differ. Teach us to walk humbly and sincerely! In Christ's name. Amen.

Friday, 31st. Mark 4. 1-20.

Did Jesus use the parabolic method of teaching in order to confuse men so that they should not see and enter the way of life? If so, why was he surprised when men did not see his meaning? Evidently his teaching was enigmatic. It may be that his meaning was too obvious. Men are always looking for hidden meanings, and will not heed the simple and obvious. Here it is quite plain that Jesus regards different types of men as responsible for the subsequent history of the truth which has been implanted in their souls. Whilst he uses the ground as illustrative of the fact he is emphasizing, it is obvious that the ground could not help itself. If men chose to make a pathway across the field, if the soil were shallow or choked with weeds, it could not help itself, whereas men can and ought to help themselves. It may be that a too literalistic way of interpreting the story was what brought confusion and led Jesus to rebuke his disciples.

Jesus often rebuked his disciples for their failure to believe and to understand. Wood says of such passages that they are "best understood as reflecting and sometimes extending what must have been a prominent feature of the apostles' account of their fellowship with their Lord. He constantly surprised them. We know that fear of persecution and love of wealth were among the chief obstacles to discipleship which he recognized on other occasions."

It behooves us all to recognize that there are foes without and conditions within which vitally affect the history of the seed of the kingdom which has been implanted in the heart. We must not take for granted the issue of life. We need to ponder the two principles of Jesus' teaching, "Listen" and "Take in." If we are honest and sincere and will give attention and application to the word, there is sure to be a rich harvest.

Almighty God, we seek the aid of thy Spirit to enable us to know and to obey the truth! May we walk before thee with a perfect heart, and lean not to our own understanding! So may our paths be ordained of the Lord! In Christ's name. Amen.